THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. VI. No. 16. | NEW-YORK, SATURDAY, JULY 2, 1836. | WHOLE NUMBER, 276.

COMMUNICATIONS.

For the Churchman.

INFLUENCE OF CONGREGATIONALISM.—NO. V.

PUBLIC WORSHIP AND THE SACRAMENTS.

It was a maxim with the old Pythagoreans, that certain kinds of knowledge were not to be revealed to the vulgar and uninitiated; and hence they divided their instructions into two kinds—*exoteric* and *esoteric*, or public and private; and in this practice they are followed by many of the present day; and by some even in religious matters.

Does any person wish to become acquainted with the doctrines, practices, and worship of the Episcopal Church, he has but to turn to *the Book of Common Prayer*, where he will find a detailed account of all he can desire to know; but it is not so with the Congregational Church. If we ask concerning the *exoteric*, or external and outward organization of that Church, Hawes, and Bacon, and Mitchell, and others, present themselves in reply; but inquire concerning their *forms and mode of worship*, and a book, or rubric, or ordinal, in answer, would be as rare as *sygni nigri*—as unusual as would be a treatise on the *esoterics* of Pythagoreanism. And the reason for this is obvious, for the one, no more than the other, are ever published to the world, but are handed down, *viva voce*, from one generation to another.

Hence Churchmen and Congregationalists in this respect are not on an equal footing: for while the ritual and rubrics of the former give to the latter all the information the nature of the case admits, nothing can be learned concerning the latter save from the lips of the initiated, or from those who are lookers on. If, therefore, there is any thing offensive or objectionable in the practices of the one, nothing is easier than to point them out, but in regard to the other, as they are not known, it is impossible to say aught against them.

An argument may, however, be drawn from this very practice, in favor of the superiority of the Episcopal service; for it is not to be credited that a denomination who have invented and used so much *religious machinery*, would have failed to lay before the public an account of their manner of worship, were they not convinced they should lose by a comparison.

Inasmuch, therefore, as these men have neglected to lay before the public an account of those practices we are called upon to admire and adopt, I shall, Mr. Editor, for the benefit of Churchmen, proceed to lay open the *arcana* of Congregationalism, as it was when your humble correspondent was among them: hoping that by this means I shall be able to contribute my part toward convincing wavering Churchmen, if any such there be among your readers, that the farther they depart "from the good old ways," the nearer they approach to anarchy and confusion.

To me it seems *vitally* important that the ancient landmarks should remain, that the maxim of Tertullian, *id esse verum, quodcunque primum; id esse adulterum, quodcunque posterius*, (Adv. Prox. c. 2,) should be strongly impressed on the mind of every Churchman; and I cannot but view it as a bad omen, when any among us are disposed to adopt the new-fangled phrases of modern sectaries. I agree, therefore, Mr. Editor, with your correspondent *Senex*, that we should never say "go to *meeting*," for "go to *church*"—"*joined* the Church," for "going to the communion"—"prayers were offered," for "prayers were read" and so on to the end of the chapter; inasmuch as such practices tend to break down those safeguards which the wisdom of ages has reared; to unsettle the stability of our form of worship, and besides they are wholly unappropriate and inapplicable when applied to the service of *the Church*.

The same may be said of the Congregational mode of worship, and in fact of all their public services. It would be strange, indeed, should any Churchman, with a full knowledge of what Congregationalism is, prefer the worship of the latter to the truly excellent, primitive, and scriptural service of his own Church; but it is not wonderful that he should over estimate the former, while he has no means of coming to a knowledge of it, but from the statements of Congregationalists themselves.

It is probable that most Episcopalians know the order of worship in a Congregational church; if not, it will only be necessary to say, that the morning service begins with an invocation, which is succeeded by reading part of a chapter in the Bible, then by singing a psalm or hymn, then an extempore prayer, then singing again, when comes the sermon; and the whole is closed by another prayer. The evening service is still more brief, and is commenced with singing, followed by a prayer—singing—sermon—singing, and the benediction.

It cannot fail to strike a Churchman, that there exists a great disproportion here between the prayers and other parts of the service, and if he were a listener, he would be no less surprised to find that, during the whole day, the Lord's Prayer had been entirely forgotten. In fact, during the twenty-five years I was a constant attendant at a Congregational church, I *never once heard the minister make use of the Lord's Prayer*.

The view they take of baptism is no less defective than their mode of public worship. It is true that when most of their writers come to reason on this subject, they take the proper ground, and make baptism the rite of admission into the Christian Church; but this is by no means the common notion concerning it. The popular language of Congregationalism is, "*We* DEDICATE *our children to* GOD *in baptism*," which language has been adopted by no less a man than the *Rev. Leonard Bacon, Pastor of the First Church in the city of New-Haven*, in his *Manual for Young Church Members*, p. 58. The same phraseology is used in reference to a great variety of subjects. They not only *dedicate* their children but also their *meeting-houses*, and such other things as are more immediately set apart for the service of GOD; but you cannot convince them that the child, any more than the house, is made a member of the Church by such a dedication. According to the prevailing notions of Congregationalism, therefore, a person is no more a member of the Church of CHRIST after baptism, than he was before; and it is not until he has presented himself in the broad aisle of a meeting-house, and nodded his assent to their confession of faith and covenant, that he is supposed to have become a member of the visible kingdom of CHRIST. This last is among them called "joining the Church," and after this they talk of "covenant vows and obligations," but you seldom or never hear them speak of *baptismal vows*.

But among all the modes and forms of Congregationalism, the most objectionable are those which relate to the administration of the communion; and it is in this, the most solemn of all the rites of our religion, that the superiority of episcopacy is the most manifest.

The Churchman, when he is about to receive the consecrated emblems of his dying Saviour's love, presents himself at the altar of his Lord, and there, devoutly kneeling, receives the elements from the hand of the authorized ambassador of heaven; but the Congregationalist, at such a time, sits bolt upright in his seat, and helps himself to them as they are passed around by a deacon, or some member of the Church. In the former Church, each communicant is addressed in person, when he receives the elements from the hand of the priest, while in the latter, they are only addressed collectively, and that before the distribution of the bread and wine.

So, too, the estimate set upon the sacrament of the Lord's supper by the two denominations, is as different as their mode of administering it. In the former Church, this institution is looked upon as "a holy sacrament—a pledge of the great love of our Master and only Saviour, JESUS CHRIST—in worthily partaking of which, we bring to remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension, and are hereby made very members incorporate in the mystical body of GOD's holy Son," (*Com. Service, Jew. Apol. Ch. Eng. c. 6. sec. 12*;) while, in the latter, it is considered as "simply eating bread and drinking wine, with prayer and thanksgiving, in commemoration of the death of CHRIST.' (*Bacon, Man. Y. Church memb. p.* 58.) In the language of the author last quoted, they consider it "a mere act of commemoration," and he has likened it to "a fourth of July dinner, eaten by a party of American citizens in the city of Paris."

But the Episcopalian cannot fully appreciate the difference which exists between the practices of the two denominations, until he has witnessed both; but inasmuch as many, perhaps most of your readers, Mr. Editor, have not been present at the performance of the *ceremony* in a Congregational church, I shall endeavor to give a brief account of the same; adhering as closely as practicable to the language made use of on such an occasion.

It is, then, "sacrament day," and the table in front of "the deacons' seat," supports the elements. "Meeting is out," and the minister descends into the seat, which, at all other times, is the peculiar prerogative of the deacons; removes the cloth, and commences breaking the bread, making, at the same time, an *extempore* address to the communicants. Instead of a consecration, the minister makes a prayer, and then presenting the plates, platters, or baskets, which contain the broken bread, to the deacons, he bids them all to take and eat it. The deacons then ordinarily pass from pew to pew, or from slip to slip, giving each a chance to help himself, but in many cases where the bread is distributed in baskets, the deacon delivers it to persons in the nearest slip, who, after helping themselves, hand it those nearest them, and they in like manner, until it has gone down through one tier of slips, and back in another, where stands the deacon, waiting its arrival.

It is possible that some have been passed in this distribution of the bread, to determine which the minister rises, and makes proclamation; "if any have been omitted in the distribution of the bread, they will please to signify it by rising," and if the eye of the deacon, as it glances over the congregation, sees no one on his feet, he takes a piece of the bread, and returns to his place.

Now comes the pouring of wine, followed by such a prayer as succeeded the breaking of bread, and to the same effect. The cup is then distributed to the people, the same as was the bread; and the fact that all have drunk ascertained in the same manner. Here, however, there is more lack of propriety than in any thing which precedes, for if the wine, on which the divine blessing has been invoked, fails before all have drunk, more is emptied from the jug or bottle, which stands near, and without any consecration, or even a prayer, is sent to the communicants.

Then follows the singing of a hymn, succeeded by a silent contribution, when they are dismissed with the usual blessing.

It was probably a comparison like this, which led Hume to say, that "the Church of England, being a lover of form, ceremony, and *order*, is more a friend to prayer than preaching; while Puritanical sectaries, who find that the latter method of address, being directed to a numerous audience present and visible, is more *inflaming* and animating, have always regarded it as a chief part of divine service." (*Hist. Eng. c.* 52.)

The reader, however, "is desired to tarry after the congregation is dismissed," and see what is done with the elements that remain. The under crust of the bread is frequently consecrated along with the rest, but is seldom broken, and is always carried home by the deacon. What is done with it there, I—not being under the influence of the *mutual watch*—cannot say; but we know that it is not devoted to sacramental purposes; and, in one instance, which accidentally came to my knowledge, *this consecrated bread was used for stuffing a turkey!*

These, Mr. Editor, are samples of Congregationalism—samples of the practices of that Church which boasts itself of being without *form or ceremony*, and which, in the judgment of your correspondent, is also without decency or order. If, therefore, it be true, as is alleged by one of their most eminent writers, that "the regard of the Christian for *forms* and ceremonies is diminished, and his attachment to simplicity in the worship of GOD is increased, just in proportion as he rises in the tone of his piety;" (*Hawes's Trib. Pil. p.* 103, 1*st. ed.*;) then is that Church not very far from perfection—second to nothing but *Quakerism;* which, by rejecting every ordinance, and every form of worship, has become *perfectly* "simple."

Mark how different Episcopacy and Congregationalism in this, as in every thing else. In the latter Church, simplicity and expediency, of which they themselves are to be the judges, is the standard by which all their doctrine, discipline, and worship is to be measured: while in the former, these same things are decided by a reference to "the primitive patterns, or by appeal to antiquity, and the universal consent of the Church of CHRIST." (*Pref. Jew. Apol. N. Y.* 1831.) The expediency of the one rests upon the judgment of its present members; that of the other is based on the sanction of apostles and martyrs. The one challenges *antiquity, universality, and consent* in its support; the other denies the pertinency of the proof; as if in religion, as in science, new discoveries were to be daily expected.

I need not run this parallel further, for no person who believes the Church to be a divine institution, and of perpetual obligation, can, for one moment, harbor a suspicion of the superiority of such practices as I have detailed, over the truly solemn, primitive, and scriptural worship of the Church; and I most devoutly wish that those men who are for reducing the Church to a level with a debating society, or temperance association, would cease to trouble others with their extravagant claims and unfounded pretensions.

I trust, too, that the time will come, when such men will occupy themselves with their own concerns, and not attempt to exercise their *watch* over the members of other Churches. In proof of this meddling spirit, I make the following quotation from a *Review of a Memoir of the Rev. John H. Rice, D. D.* in *the Quarterly Christian Spectator*, vol. 8, No. 1., March, 1836, speaking of those Churchmen, who believe in the divine institution of episcopacy, the reviewer says; "Our Episcopal brethren who take this ground, are not only in the wrong on this point, but they mistake their truest and wisest policy, in assuming this high and exclusive ground. Whatever preference they may feel for their own mode of church organization and church government, if they would consent to take simply the ground of *expediency*, and would give up their *divine right*, vital religion among them would prosper in a degree beyond what it can ever be now expected to do." (pp. 35, 36.)

The justness of this reasoning may be tested by supposing the speaker an infidel, and the language used in reference to the Christian religion:—"Our Christian brethren who take this ground are not only in the wrong on this point, but they mistake their truest and wisest policy, in assuming this high and exclusive ground; whatever preference they may have for their mode of worship, or form of religion, if they would consent to take simply the ground of *expediency*, and would give up their *divine origin*, humanity and universal benevolence among them would prosper in a degree beyond what it can now ever be expected to do."

Whenever the reviewer has occasion to comment on this language of the infidel, you may take his answer to it, Mr. Editor, and use it as a reply to his own address to us; for change the name, and the answer to the one will be an answer to the other. This reasoning amounts to this,—renounce your *faith*, and we will find no fault with your practice. We object not to episcopacy as such, but we cannot bear the idea of its being *divinely instituted*, saith the Congregationalist; and we, cries the infidel, have no objection to the Christian religion in itself considered, but we do not like the notion of its *divine origin*. As I draw to a close, Mr. Editor, permit me to remark that little did your humble correspondent think, when writing the first article, on the influence of Congregationalism, that he was striking a chord which would vibrate from so many points; that so many and so able pens would so soon rise up in defence of those positions I ventured to assume; it, therefore, affords him the sincerest pleasure to find that his estimate is correctly made—his picture faithfully drawn.

He is not the less gratified by this, because the same conclusions, which have forced themselves upon the minds of others, and the detail they have given, have been simultaneous, but not concerted. I doubted not that a statement of facts would carry conviction to every mind, and that every one at all acquainted with Congregationalism would be able to recall to recollection cases enough to justify my every position. To each and all of them, therefore, together with yourself, Mr. Editor, and your readers, I tender my unfeigned thanks for the kindness received at your hands.

JURIS CONSULTUS.

For the Churchman.

MR. EDITOR,—I ask permission to correct an error in your article on the subject of "German Theology," in to-day's Churchman. You there bring forward, as a representative of the "orthodox" portion of German theologians, the celebrated *Schleiermacher*. Now, Sir, he is so far from being a fair authority for German orthodoxy, that he is universally regarded (*and so represented in your own extract from Neander*) as the mere transition-point between the schools of orthodoxy and neologism; of course, ranking rather with the latter than with the former, or if at all taken out of the ranks of disguised infidelity, merely to occupy the very lowest place among those who can be at all called Christians. I leave it to you, Sir, to decide on the fairness of drawing an estimate of a large and respectable body from the pretensions of a representative so chosen.

Permit me, Sir, to express my regret that the editor of the Churchman should deem it expedient to speak in such strong and unqualified terms as those of his occasional articles on German theology, concerning a subject on which he is evidently less well-informed than on the many others that employ his able pen. I have no wish to inoculate the divinity of the Episcopal Church with the slightest taint of German neologism, or sciolism; but I am persuaded, Sir, that the surest way to make German divines popular, is to stigmatize them with such unguarded and wholesale censure as is sometimes dealt out to them by those who have never read their works.

Respectfully and truly yours,

A LOOKER-ON.

New-York, June 25, 1836.

For the Churchman.

CONGREGATIONALISM.

NO. III.—IRRESPONSIBILITY OF THE MINISTRY.

ANOTHER objection to Congregationalism is, that its ecclesiastical discipline is inefficient, and is productive of sorer evils than those which it is designed to prevent. We should judge from some things which our Saviour said to the apostles, from some acts which the apostles in the exercise of their ministry performed, from some remarks which St. Paul makes respecting himself and his fellow-laborers, and from directions which he gives to Timothy and Titus, that a measure of ecclesiastical authority was by divine appointment lodged in the hands of the Christian ministry; but Congregationalism, in the plenitude of its wisdom, has deprived the ministry of all authority whatever, and erected the churches themselves into tribunals, possessing both judicial and legislative powers. I wish to point out the practical operation of such an arrangement.

The pastor of a church, on account of the very circumstances in which he is placed, must exercise a measure of superintendence over the spiritual concerns and interests of his flock. In the course of this superintendence he will observe a multitude of things which need to be done, in order that the welfare of those committed to his charge may be promoted. But of himself he is utterly unable to move; his plans must be laid before his church, and must be adopted by a majority of its members before they can be carried into execution; but his church is mostly unacquainted with the circumstances which led him to the formation of those plans, and is unprepared to appreciate the reasons which plead in favor of their adoption: it will probably, therefore, regard them with indifference, if not with disapprobation; and the minister will probably be thwarted in his most important undertakings, and will become quite discouraged respecting the results of all his labors. If in any way he succeed in forestalling such an event, it must be by management and intrigue, practises unworthy of the character which a Christian minister should sustain, but rendered almost unavoidable by the disorganizing spirit of Congregationalism. Now a little ecclesiastical authority vested in the minister, under proper restrictions, would prevent all the evils which have been alluded to; would enable the minister to demean himself with frankness and decision in the discharge of his high functions; and would preserve the Church from the consequences of an indeterminate and underhanded policy. But this is not all. Every Congregational church suffers directly in attempting to exercise the powers which it has assumed. A church is not a body of men selected from the general mass in consideration of superior talents, knowledge, discernment, and prudence, but a body formed of the most heterogeneous materials, comprising individuals of both sexes, of all ages, except childhood, and every variety of physical and intellectual constitution, as well as of condition and estate. How is it possible that such a mixed assembly should deliberate with wisdom and propriety, should act with vigor and success. It is found that large bodies, even when they consist almost exclusively of intelligent and worthy men, are exceedingly slow and laborious in their movements, except under the most favorable circumstances; and what more can be expected of a Christian church? If it be said that the members of a Christian church must of course be actuated by such a spirit of mutual love, and be guided by such gifts of heavenly wisdom—that they can take counsel together without incurring the evils which fall upon other men in similar circumstances—I answer, that facts enough can be collected from the history of every Congregational church to show that such an assertion is wholly gratuitous; nor is it to be expected that GOD will interpose with a view to prevent calamities to which men have rendered themselves liable by departing from his ordinances.

To expect unanimity in the members of a Christian church, acting in a legislative and judicial capacity, is preposterous; measures will be occasionally proposed respecting which they cannot agree, and over which they will engage in warm and even angry debate, while their measures may be entirely unobjectionable, and would, if carried into actual operation without previous discussion, approve themselves to the mind of every man possessing good sense and Christian principle. I might here appeal to the history of the Church with which I am connected, if such an appeal would not seem invidious, and I might ask whether it does not furnish melancholy proof of the fact, that a church in attempting to deliberate and act as a body plunges itself into inextricable difficulties, and ends with accomplishing nothing. My own observation, it is true, has been confined to a very limited period; but I can honestly say, that I have been so much pained with the proceedings which I have witnessed at the meetings of this church designed for the transaction of business, that I have been fully convinced of the necessity of rendering such meetings as few as possible. It has been evidently better that nothing should be attempted, than that the disastrous consequences flowing from almost every movement should be incurred. I have been forced by the very circumstances in which I have been placed to inquire with deep solicitude, Is Congregationalism the constitution which CHRIST gave to his Church? Was it Congregationalism which the Lord JESUS placed upon a rock, with the solemn declaration, that the gates of hell should not prevail against it? I observed that evils of appalling magnitude were woven into its very texture; I saw that it contained in its innermost chambers the seeds of disunion, and that they were beginning to germinate under my own eyes. After all this you need not suppose that I was surprised on finding Congregationalism to be a mere devise of man, a modern invention, having no connection with the Christian Church, except such as is founded on its own pretensions. But I return to the main point under consideration. I have already remarked that a Congregational church is invested with judicial powers, and I may add that it is of course not unfrequently called upon to exercise them. We will now suppose that an offending brother is brought before the Church for trial; if the offence be of a very flagrant character, it is possible that it may call forth a unanimous expression of disapprobation, and may be disposed of without producing division and tumult; but in the generality of cases such a result is not to be expected. Where an individual is to be tried for a misdemeanor by so large a court, it will almost inevitably happen that the judges will form different opinions respecting the amount of his guilt; some of them may doubt whether he is guilty at all, putting such a favorable construction on his conduct as to account it not inconsistent with Christian morality; others may be exceedingly scandalized by such laxity of principle, and may contend strenuously for the adoption of rigorous measures. Some may feel themselves implicated in the charge which is brought against their brother, and may defend him with that impetuosity of feeling, and that strenuousness of movement, which men are apt to exhibit when fighting for themselves. The offender, also, if he choose to adopt such a course, and there is no certainty that he will not, may easily succeed among so many in getting up a party to advocate his cause, and screen him, if possible, from reproach and censure; family connections or neighborhood partialities may operate in his favor, and his trial, instead of bringing him into such a situation as will tend most powerfully to render him humble and penitent, and to secure the church against the evils which necessarily flow from the existence of corruption and iniquity within its pale, will only array one part of the church against the other, and produce a miserable state of bitterness and strife. Even if the case be brought to a termination, and the existing difficulty apparently removed, it will probably appear that seeds of discord have been sown, which will not soon be eradicated, and will only wait for a favorable opportunity to spring up and flourish with new vigor and unprecedented strength. The peace and harmony of a church cannot be preserved unless it be kept aloof from those agitating causes to which I have just alluded; unless its business, both legislative and judicial, be committed to a few hands furnished with the proper authority, and laid under the proper responsibility. While Congregational churches endeavor to move and act as bodies, they will hardly ever cease from being seats of tumult and contention; if reduced for a time to a state of comparative quiet, the fires of internal dissension will again break out, and again involve in their disastrous burning the best interests of truth and piety. It is in vain to hope that the benign influences of the HOLY SPIRIT may be retained in such measure as to maintain unity of feeling and purpose; a disorganizing power is almost continually operating, and it will produce its legitimate effects. This power has been created by human folly, and GOD does not stand pledged to render it harmless; on the contrary, it is a fixed principle of his government, that rebellion against his authority shall invariably be attended with evil; Congregationalists will in vain hope to retain their favorite organization and escape its deplorable results.

After what has been said, it will not be difficult to understand why Congregational churches are so often reduced from a state of apparent strength and prosperity to the extreme of weakness and decay, and why so many of them have become utterly extinct. I have shown that Congregationalists are, in general, but very slightly attached to the doctrines which they profess to hold, and to the order which they profess to regard as unexceptionable. Whenever, therefore, a cause of mutual disaffection arises among them,—and such causes, according to the remarks just made, are seldom wanting,—it operates with great power. Many become exasperated, so far as to withdraw the support which the church derived from their influence and their contributions, resolving that they will have nothing more to do with a body the proceedings of which are so offensive to them. The remaining members are left weak and dispirited, and their efforts are of course feeble and inefficient; they may continue to exist as a church for a considerable time, but they will exist in a languid and dying state, and at last will become entirely scattered, as sheep having no shepherd. Such a result, it is true, may not always take place where it is threatened. GOD may interpose in special mercy, and may save the field that was once fruitful from becoming an utter wilderness; but instances where Congregational churches have become extinct, solely on account of the unhappy operation of Congregationalism, are very numerous; and it is often deemed necessary to send missionaries sustained by charity into places which ought to be, and might have been, centres of religious influence, radiating the light and warmth of the Gospel in every direction. I need hardly add, that Congregational churches and societies present very inviting fields for proselyting enterprises to sectarians of almost every name. Their instability, their tendency to discord and strife, render them an easy prey to those who, in their zeal for their own party, forget or pass over those weightier matters, the neglect of which renders every thing else of no avail—and to those also who boldly deny some of the most important truths which the Bible reveals. It is not strange that we should see great numbers forsaking Congregational churches, and taking their places among those who have departed from the faith and order of the Gospel farther than they themselves had done. No country perhaps in the Christian world is so remarkable for the number of its religious sects as New-England. Every town and every village, however small and obscure, can boast of several; and places which need but a single house of worship often have three or four; and places which are amply able to sustain the ministrations of the Gospel, are, in consequence of the divisions which prevail among them, deprived of these ministrations almost altogether. This state of things must be referred to Congregationalism as its principal, if not its sole cause; and I need not remind you how deeply it is to be deplored.

For the Churchman.

MICHIGAN STILL.

MR. EDITOR,—I have a word, in kindness for you, and one for my friend Gamaliel.

You say in reference to the Michigan affair, "one more diocese only remains to be heard from." Now your information is more correct than mine, or there are *three* more dioceses yet to be heard from. And that there are *but* three, and yet that one is wanting to make a majority in favor of the consecration, is a fact not unentitled to notice. It shows that the seven bishops who have taken a stand, on principle, against the interpretation of the first canon of 1835, which has led to the choice of a bishop for Michigan, are not without the most respectable support by the representatives of the clergy and laity—a support, I have reason to believe, by no means confined to them, but extensively shared by the ministers and members of the Church.

So much, good Mr. Editor, for your little leaded article. Now for Rabbi Gamaliel. He thinks "that the Michigan case, having arisen and made some progress before differences of opinion had occurred on the subject, ought to be carried through." It may be presumption to differ from so wise a man; but I cannot help it. What progress had this case made when differences of opinion were manifested with regard to it? A call—and that failing, a second call upon the bishops to meet and deliberate on the matter. Then, and not till then, differences appeared. The difference was between those who were disposed to respect that call, and those who thought that no heed should be given to it. Now conscientiously sympathizing with the former, and constrained to believe that the latter were herein led—however unconsciously—astray from the operation of *sound principle*, I cannot agree with Gamaliel that their project ought to be carried through; because I cannot see how the continuance or success of wrong can make right.

I most heartily concur with him, however, in the better accordance with his name, which

appears in his view of the canon concerned, especially considering the interpretation that has been put upon it. Most sincerely do I hope that his seasonable hints will be taken by all parties concerned. Were there no other reason for my sentiments on this point, I should see enough, and more than enough, in the Michigan caucus, and in the ingenious, formal informality of our worthy friends in Georgia.

NICODEMUS.

THE CHURCHMAN.

SATURDAY, JULY 2, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

CONFORMITY OF THE PROTESTANT EPISCOPAL CHURCH TO THE STANDARD OF THE REFORMATION.

NO. V. STATED DAYS, CEREMONIES, ETC.

THE agreement of our Church with the Reformed Churches on the continent, in the observance of holydays and stated seasons of extraordinary devotion, is as remarkable as in the use of a liturgy. "The Protestant Churches of Switzerland," says Durel, "keep all the days which the Church of England hath set apart for the commemoration of the mysteries of our redemption through CHRIST, viz. the nativity, circumcision, passion, resurrection, ascension, and the sending of the HOLY GHOST. The shops are shut upon these days; no manner of work is done publicly in them; all the people are to go to church; sermons are made upon the day, to instruct the congregation about the mystery then commemorated. In Holland, they keep not only the days of the nativity, resurrection, and pentecost, but also the next day following; besides the circumcision and ascension. These are the words of the synod of Dort: 'The Churches shall observe, besides Sundays, the days of the nativity, easter and whitsunday, and the day next following. And because that in most of the towns and provinces of the Low Countries the days of circumcision and ascension are kept, the ministers of such places as have not yet this custom shall make their addresses to the magistrate, to the end they conform themselves to the use of the other Churches.'

"The like is done in the other Reformed Churches in Germany, Hungary, and Transylvania In those of Hessen the feasts of the nativity, easter, and whitsunday are kept three days very strictly. They have two sermons upon those days, except the last, in which they have but one sermon in the morning, and prayers in the afternoon. The Reformed Churches of the great Dukedom of Lithuania, which are very numerous, and those of Minor Polonia, as likewise those of Moravia, have other holydays besides, for commemoration of the blessed Virgin, and of the holy apostles, and other saints and martyrs. They have one also for commemoration of all the saints" All these days are kept in the same manner as in the Protestant Episcopal Church. These are the words of the Churches of Bohemia and Moravia upon this matter: "Moreover the commemoration of saints is celebrated, as of the most blessed Virgin, of the apostles, as also of others, but specially of them whom the Scripture doth mention."

The following extract from the Helvetic Confession is the more worthy of notice, because it has been subscribed not only by the ministers of Switzerland, and the Grisons, and their confederates, but also by the Churches of Poland, Lithuania, Hungaria, and Geneva, and even of Scotland at the commencement of the Reformation. "Every Church chooseth for herself a certain time for common prayers, &c. And it is not for any man to overthrow, at his pleasure, this order of the Church. And unless a just cessation of work be granted for the exercise of religion in outward things, it is certain that men are diverted from it by their private business. Hence it is that we see in the ancient Churches that there were not only certain set hours in the week for their meetings, but that the Lord's day itself was, from the very time of the apostles, consecrated to the same meetings, and to a holy cessation from work, &c. Moreover, if the Churches, using the Christian liberty, do religiously celebrate the commemoration of the Lord's nativity, circumcision, passion, and resurrection, also of his ascension into heaven, and of the sending of the HOLY GHOST upon the disciples, we do approve of it exceedingly [maximopere.]" And having rejected the abuses of the other holydays of the Church of Rome, they add: "Meanwhile we confess that it is not without profit that the memory of saints is commended in sermons unto the people; and that the holy examples of the saints are propounded unto all in their appropriate time and place [suo loco et tempore]"

Geneva appears to have been the only place where this canon was not carried into effect. There, in opposition, however, to the judgment of Calvin, the custom fell into disuse. The French Churches met generally upon all the days, but especially on the nativity and other chief days. The ministers adapted their sermons to the days, as is shown by many in print. Daillè has two volumes of sermons preached on such occasions.

In the Churches of Poland, Bohemia, and Lithuania particular times are set apart as seasons of fasting and extraordinary acts of devotion. Every Friday in the week is thus observed. They likewise observe the ember week, and have more frequent fasting and preaching in the time of lent. The fifteenth canon of the General Assembly of these Churches, held at Thoren, 1595, runs thus: "We do observe that it is most necessary that we altogether unanimously in all our evangelical Churches, *on certain set times and days*, endeavor to appease the wrath of GOD by public prayers, with fasting and maceration of our bodies. And now that we look not out for new times for this, we dedicate four times a year, the accustomed days which they commonly call ember weeks, to these fastings and public prayers."

It is apparent, therefore, that the neglect of stated days, which so largely prevails in this country, is not chargeable upon the Reformation, but is another of the peculiar fruits of the English Dissenters; and in retaining them, the Protestant Episcopal Church has faithfully adhered no less to the model of antiquity, than to the standard of the Reformation and the judgment of the primitive Reformers.

The same conformity exists, to a great extent, in several ceremonies and usages of minor importance.

In the administration of baptism in our Church, the minister makes on the forehead of the baptized person the sign of the *cross* as a significant token that he may not be ashamed to confess the faith of CHRIST *crucified*. This has given such umbrage to the dissidents from the Church, that our rubrics permit the disuse of it, when objected to by the parties —a case, however, which seldom or never occurs. This usage is regarded as Popish by Presbyterians and Congregationalists. It was common, however, in the primitive Church before Popery had a being. It is retained also in the Lutheran Church, where it is used not only in baptism, but in other parts of divine service; and the Lutherans surely are good Protestants. The Calvinistic Churches in Prussia have sanctioned the use of it, and at the time when their ministers were in the habit of exchanging with the Lutheran ministers, they used, in conformity with the custom of the latter, whenever they pronounced the benediction, to make the sign of the cross in the air. In many of the Reformed Churches of France not only were the old crosses on the churches retained, but others were set up on the new churches that were built. In the Bibles and Prayer-books printed at Geneva, it was customary to represent religion leaning on a cross. When the Church of England ministers in the suite of the English ambassadors officiated in the French churches, they used to administer baptism according to the rites of their own Church, retaining the use of the cross, without any exception ever being taken at the ceremony. These are proofs, that, though the Calvinistic Churches on the continent did not use the cross in baptism, they yet did not object to the custom, but rather approved it. *They*, as we have said, retained the use of the cross, though not in baptism but on their churches; while the Lutherans retained it both in baptism and other ways.

In many of the Reformed Churches they have retained another Catholic usage in the administration of baptism, which, had it been prescribed in the English liturgy, would have been accounted equally Popish with the sign of the cross, and that is what is called the trine aspersion, or the sprinkling water thrice at the mention of the names respectively of the FATHER, the SON, and the HOLY GHOST. The Prayer-book of Edward VI. prescribed the immersion of the candidate thrice; but in the revision of the Prayer-book, under Elizabeth, in which the Reformation was carried to a greater extent, this form was abolished. The Reformed Churches, therefore, of Germany, Poland, Lithuania, Hungary, Transylvania, and Holland, in which the custom was, for a long time, retained, ought, in this point, to be counted more Popish than the Church of England. In the Polish and Lithuanian Churches also the ministers take the infants in their arms when they baptize them.

Another significant ceremony in our Church service is bowing at the sacred name of JESUS when we profess our belief in him in the creed. This is done in acknowledgment of his divinity, and in the spirit of the apostolical prescription, that at the name of JESUS every knee should bow. In the primitive Church the custom served to distinguish the Catholics, who rendered this homage, from the Arians, who refused it. A similar usage was retained in other Reformed Churches of Lithuania and Polonia. The men used to sit with their hats on during sermon, but always took them off at the name of JESUS. The women, if sitting, used to bow their heads; if standing, to make a courtesy. The Reformed Church at Bremen did the same, and also the Churches in the Palatinate.

In the Churches of Poland and Lithuania, the people used to stand in rehearsing the creed, and the nobles drew their swords, to signify that they were ready to use them in defence of the Christian faith.

In the same Churches, and also in those of Transylvania, Hungary, and Bohemia, the people used to say the prayers aloud after the minister.

Time was when Presbyterians and Congregationalists were as much offended with Episcopalians for the custom of chanting and coming into church with their heads uncovered, as they now are at the use of the cross and the surplice. The former prejudices have worn away, and the latter will also in the course of time. They receive no countenance from the Reformed Churches. In the Churches of Poland, Lithuania, Transylvania, Hungary, Bohemia, Hessen, and likewise in the French and Dutch Churches, large parts of the public service were sung. The creed was sung, the Lord's prayer was sung. Several of the chants which we use, as the *magnificat*, the *benedictus*, and others, were retained. The Synod of Dort says, "In the church shall be sung only the hundred and fifty Psalms of David, the ten commandments, Our Father, the twelve articles of faith, the canticles of Mary, Zachariah, and Simeon," &c In the French Reformed Church it was also customary, on occasions of communion, to sing the ten commandments, and when they were finished the congregation used to fall upon their knees and sing the following verses, which are equivalent to the concluding petition of that part of the service in our Prayer-book, "LORD have mercy upon us, and write all these thy laws in our hearts."

O Dieu, ton parler d' efficace
Sonne plus clair que fin alloy;
En nos cœurs imprime la grace
De t' obeir selon ta loy.

In some places this service was responsive. Thus in Hessen and in the Reformed Church at Bremen, the leader of the choir with his scholars sung the first verse, with all the people, then the organs played the second, and so on. At Cassel, in the Reformed Church, the *Te Deum* used to be sung responsively.

In all these Churches instrumental music was common, not only organs being used, but also violins, cornets, sackbuts, and trumpets. "I received a letter very lately," says Durel, "from a minister of Cassel, who is chaplain in ordinary to the landgrave of Hesse, saying that at his installation there was ravishing music, such that if some of our English had been present at it, (for the gentleman was in England not long since, and knoweth the temper of some of the nation) they *would have taken them all to be Papists*, though the world knows that they are very sound Protestants, and one of the most eminent of those Reformed Churches of Germany, which are commonly called Calvinists, to distinguish them from the Lutherans." We had intended to speak of the mode of administering the communion, but must defer this to our next.

ROMAN CATHOLICS AND THE BIBLE SOCIETY.—The common opinion is that the Roman Catholics are adverse to the circulation of the Scriptures. This they deny, and profess to oppose only erroneous versions of the Scriptures, but to be favorable to the circulation of such translations as are authorized by the Church. A Roman Catholic paper states that a Committee of the American Bible Society appointed to supervise the publication of the Spanish Bible, adopted by mistake "a pure version," i. e. one which was approved by his Holiness himself. For this involuntary assistance of the Bible Society Roman Catholics profess to be very grateful, and declare that no Spanish Catholic will be forbidden to receive or read this translation of the word of GOD.

As evidence that Roman Catholics desire to promote the dissemination of the Scriptures when in their judgment they are correctly translated, the Roman Catholic bishop of Cincinnati has issued the following manifesto:—

"*Votum Pro Pace.* Whereas the Roman Catholic Church has been often falsely accused of withholding the holy Scriptures from the people;

"And whereas this charge has been indecorously repeated in the last report of the Young Men's Bible Society of Cincinnati;

"Whereas, moreover, the thoughts of men of good will of every denomination are, at the present time, and in many places, directed to the discovery of the best means of remedying the evils that distract the Christian world;

"Be it known, therefore, to all whom matters of so great moment concern, that the undersigned Roman Catholic bishop of Cincinnati will join and contribute fifty dollars toward the object of a BIBLE SOCIETY for the printing of English and German Bibles—the former according to the Douay edition of the Old and New Testaments, republished in New-York by Doyle, and approved for Roman Catholics in the United States; the latter conformable to the elegant and accurate translation of the written word, by Professor Alioli, of the university of Munich. And I do further pledge myself to go, if necessary, from door to door with these Bibles, and leave one copy at least with every Roman Catholic, and English, and German family destitute thereof in this city, and throughout the Diocese.

"Should this proposition be taken up in a Christian spirit, I shall cheerfully unite with the agents of the Bible Society now in operation in this city, at any time and place that may be mutually agreed on, to concert measures for the execution of our designs; but should the present overture be slighted, we shall hope, instead of the charge of keeping the pure word of GOD from the people, so unjustly made against the Catholic Church, to see the following amendment, viz. the Roman Catholic Church withholds from the people none but corrupt editions of the Scriptures.

†JOHN B. PURCELL, *Bishop of Cincinnati.*
Cincinnati, May 18, 1835"

The Douay version contains all things necessary to salvation: let it be circulated, and the same spirit which has led the Roman Catholics to make a translation and encourage the public reading of it, will in process of time lead to a defecation of its errors, or the substitution of a better in its place. When we compare Bishop Purcell's offer to distribute Bibles from house to house with times in which, as one of our gravest historians assures us, "even the priests did think the New Testament to have been composed by Martin Luther, and the Old to be the only Scripture that men ought to read," (Buchanan l. 15,) we think Protestants have some reason to congratulate themselves on the results of the Reformation.

TRACT ON TEMPERANCE.—The inquisition, whose head-quarters are at Albany, and whose agents are scattered throughout the United States, has entered on its list of prohibited works a tract published by the New-York Tract Society, entitled, "The way of Living by Method and Rule" Nearly two years ago, we received a communication from "a clergyman of the Diocese of New York," expressing the "unqualified horror" with which he had perused the sentence of the tract to be presently quoted. He was answered in a very able communication by "Paulus," who, well suggested, that the "unqualified horror" which the tract inspired would be as naturally excited by some passages of the Bible, those, among others, which predict the glories of the Messiah's kingdom. That the reader may the better judge of the correctness of this remark, we will place the horrific passage side by side with a few texts of Scripture alluded to by Paulus.

"Be sober in your drinking, and observe such rules and measures in it as never to drown or disorder your reason, impair or weaken your constitution, misspend or squander away your money, or your time; but only to quench your thirst, digest your meat, and *cheer and raise your sinking spirits, when oppressed with faintness or sickness, melancholy or worldly trouble.*"

"And both JESUS was called and his disciples to the marriage.

* * * And there were set there *six waterpots* of stone, containing *two or three firkins* apiece.

When the ruler of the feast tasted the water that was made wine, he said, THOU hast kept the *good wine* until now. This beginning of miracles did JESUS and MANIFESTED FORTH HIS GLORY." John ii. 1-11.

"Drink no longer water, but use a little wine, for thy stomach's sake and thine often infirmities." 1 Tim. v. 23.

"And wine that maketh glad the heart; and bread which strengtheneth man's heart."—Psa. civ. 15.

"And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined." Isa. xxv. 6.

Our attention has been called to the subject at present by an editorial article in the Episcopal Recorder of the 18th ultimo, from which it appears that the offending passage has been lately republished in some of the temperance papers, accompanied with the advice that the tract be revised, and the passage expunged. Our correspondent Paulus, eighteen months ago, deemed this course advisable, and at the time we acquiesced in the opinion. What the Tract Society may *now* think proper to do, we cannot say; but for our own part, in view of the developments of the Temperance Society measures which have since been made, so far from advocating any such concession, we would oppose it as a pusillanimous dereliction of duty. The experience of the last two years has proved, that the same spirit which demands the alteration of the tract may in perfect consistency demand the alteration of our communion office, and the virtual suppression of parts of our Bible, and that, therefore, any concession to such a spirit may tend to impair the integrity of the sacred oracles The Bible is our STANDARD of moral truth and moral conduct: it is designed for all time; and will continue to shed its serene and heavenly lustre long after all the rushlights of human philosophy, and the patent lamps of modern invention, are extinguished or forgotten. That the language of the tract is justified by the Bible, is apparent on its face: why then should it be expunged this year, in accommodation to a capricious taste, which may advise its restitution the next? No: let it stand as an evidence that the New-York Protestant Episcopal Tract Society has, in the spirit of its *Protestant* title, opposed the encroachments of modern Popery, and refused to yield to the dictates of a self constituted junto, who have sought to erect a different standard of truth and morals from that which is contained in the Bible.

If the Society deem this to be the course of duty, they surely will not be deterred from it by those ebullitions of the religious press which argue "the mind and genius of the latrant race." Such, for instance, as that of the Episcopal Recorder, who has the modesty to recommend the Society to insert in the tract the title, "*The Way to make Drunkards*," and adds, "We know *nothing* better calculated for the purpose than its concluding language." We tell him in reply, that, *on his principles*, the Bible itself is better calculated for the purpose; and if he believe what he says, he is bound to prefix the same blasphemous title to every Bible which he distributes. St. Paul expressly advises Timothy to *discontinue* the use of *water*, and use *wine* in its place, for his often infirmities; the tract, on the contrary, says not one word about *wine*, or any other liquor, by name: it merely recommends us to be "sober in our *drinking*," and to drink with a view "*to cheer and raise our sinking spirits*," and leaves us free to use cold water, if we think it more conducive to the purpose than wine. It is plain, therefore, that the Recorder has more reason to be offended with the Bible than the tract.

THE SECRET OF A LATE CONVERSION.—The Catholic Telegraph gives an extract of a letter from a late Episcopal clergyman, dated Rome, February 29, whom we take to be the Rev. Pierce Connelly.

"I have had the good fortune to see Father K—n at the college of the Jesuits; he seems to be goodness, cheerfulness, and intelligence themselves. Indeed I have seen already many examples of a higher Christianity, if I may so speak, and of a deeper piety, than I ever met among my Protestant brethren. I have no wish to shut my eyes to hide from myself abuses which sometimes excite pity and disgust; but I have met with much—much to console and strengthen me in the course I have taken, and nothing to make me waver in the principles which have hitherto led me on to the happy, pure end which, with GOD'S grace, I hope to reach By-the-by, if I have been struck with the great, the wonderful advantage of a Catholic worship, I was not less struck with the absurdity of that of the Church of England, when I went on Sunday last to hear the Rev. Mr. Burgess in the Protestant Episcopal Chapel. The prayers were only adapted for the subjects of King William, and it seemed to be considered as of course, that all true Christians would, one day, be brought under obedience to his majesty, as the true visible head of the Catholic Church and State. Strange, stupid instance of the national pride and obstinacy of this great people, to insist that, as far as they can prevent it, no man whose languge is English, and faith Protestant, shall worship their GOD, without, at least apparently, acknowledging their king"

We are sorry to find that the new religion of the writer has neither sweetened his temper nor improved his love of truth. We say nothing of the abuses which all the freshness of his new devotions could not hide from his eyes, nor of his being struck with the *absurdity* of a liturgy, which, during the most of his life, has commended itself to his understanding and affections as the consecrated vehicle of his prayers. But we speak of the downright misrepresentations which are crowded into the latter part of the above extract, at the rate of one for every two lines. The liturgy of the Church of England is *not* "only adapted to the subjects of King William;" it is adapted to all Christians who will not refuse to pray for their brethren. The Church of England does *not* consider King William as the visible head of the Catholic Church, but only as the head of the British politico-ecclesiastical Establishment. Its liturgy does *not* presume that all Christians will at one day be brought of course under obedience to his majesty in this or any other character. It does *not* insist, nor in any way imply the wish that every man whose language is English, and whose faith is Protestant, shall not worship GOD without acknowledging the king of England. And of course the liturgy does *not* give this "strange, stupid instance of national pride and obstinacy." The writer could not have been betrayed into these gross misrepresentations unless he had seen the objects which he describes with a jaundiced eye; and therefore, whatever may be his present opinion of "the absurdity" of the liturgy, he certainly gives conclusive proof that one clause of it at least is adapted to his wants, however unsuited it may be to his wishes: *From envy, hatred, and malice, and all uncharitableness, good* LORD *deliver us!* How far this uncongeniality of the liturgy to the author's feelings has been the cause of its renunciation is left to the reader's conjecture.

MAINTENANCE OF THE MINISTRY.—We lately recommended to the attention of the reader the remarks of Bishop H. U. Onderdonk on this subject in his address to the Convention of his diocese. In another column will be found an extract from the address of Bishop Ives on the same subject. From the first institution of the Christian Church the maintenance of the ministry has been the acknowledged duty of her members. This has ever been effected directly or indirectly by the voluntary contribution of its members, even the demand of tithes in the Church of England being nothing more than the legal exaction of the free-will offerings which had been bestowed on the Church by her ancient benefactors. The munificent piety of our ancestors in this way so enriched the Church that the ministry became so insolent and luxurious that the people could no longer bear them. This led to the Reformation, and if the clergy of the Church of Rome had been content to repudiate their errors, abandon their licentiousness, and return to the appropriate duties of the ministry, the property which had been piously bequeathed to the Church would have remained in her possession. In the Reformation of Scotland the Church provided that the bishops, abbots, priors, and other beneficed men who shared in the Reformation, should enjoy the rents of their benefices during their lives. And how did the Romish clergy act? Why, instead of reforming themselves from their evil courses, or leaving the property to be appropriated by those who did reform, to the sacred purposes for which it was designed *they privately made over all the manses, glebes, tithes, and all other rents possessed by them to their friends and kinsmen.* (Spotswood, Book iii. p. 175.) Thus did their cupidity show itself "the ruling passion strong in death."

Bishop Ives recommends also that the provision of the laity for the temporal wants of the clergy be extended to their widows and orphans: this duty has been recognised, and by means of various charitable foundations, faithfully discharged by the laity of the Church of England. The Church of Scotland, at the beginning of the Reformation, made provision to the same effect. "Provision must be made," says the Policy, "not only for the sustentation of the ministers during their lives, but also for their wives and children after them: for it is against godliness, reason, and equity, that the widow and children of him who did faithfully serve the Church of GOD in his life, and for that cause was not careful in providing for his family, should after his death be left comfortless."

The requirements that they made for the maintenance of the ministry are such in substance as are still sanctioned by public opinion; such as have never been exceeded by the clergy of the Reformed Church, nor denied in theory by the laity. "Such provision must be made," they say, "that the ministry neither have occasion of solicitude, nor yet of insolency or wantonness." The elder, they judged, should have sufficient wherewith to keep a house, and be sustained honestly in all things necessary conform to his quality and the necessity of time; should have forty bolls meal and twenty bolls malt, with money to buy other provision to his house, and serve his other necessity; . . . . provision to be advanced to every minister for a quarter of year beforehand of all things."

"To the superintendents, who travel from place to place for establishing of the Church, a further consideration must be given; therefore we think that to each of them should be appointed six chalders beer, nine chalders meal, and three chalders oats for provand to his horse, with five hundred marks of money."

Forty marks, more or less, as the parishioners could agree, were deemed sufficient for the readers.

As long as the Christian religion is recognised, the maintenance of the clergy and the poor will be ranked among its imperative duties The Roman Catholics decry the Reformation because the ministers lost their sumptuous livings, and the poor lost the privilege of resorting to monasteries. And the Reformed Church has still more reason to complain that property which had been given to the Church, and some portion of which, had it remained with her, might at this very day be vested in lands in our western world, should have been dishonestly sequestrated at the very time when their clergy had resolved to appropriate it to the holy purposes for which it was intended, instead of spending it, as before, in gratifying their ambition and pampering their lusts. However, it is too late to complain; some change in the forms of society was necessary to meet the change which the diffusion of knowledge was making in the human mind, and if we have lost in one particular, our blessings in others have been multiplied a thousand-fold. Ignorance and poverty have been greatly lessened: the State makes adequate provision for *its* poor, and the parochial contributions of the Church, continued at every communion season, prove *her* not to be unmindful of those who are of the household of faith. Nor has the Reformed Church been more remiss in the other duty, the maintenance of the clergy. In our own country, in particular, not only have the clergy at home been provided for, but immense sums have been contributed for the support of missionaries abroad. This proves the inclination and ability of the people, and that the subject needs only to be pressed on their attention to be responded to with adequate efforts.

THE EPISCOPAL RECORDER.—We lately expressed the hope that the time would come when *moral* and *religious* would be convertible terms, and it would be seen that every moral man must be religious, and every religious man moral. The Episcopal Recorder says this requires explanation, and asks us to state the meanings which morality and religion bear in our vocabulary. He adds, "We still consider it a most important truth, that there are men of 'unblemished *morals* and possessing *a belief in revealed religion*,' who are 'heretics,' and others who are 'unconverted.'"

We desire, as usual, to be amenable to our editorial bishop, (who seems of late to have installed himself guardian of the immaculate purity of the religious press,) and so we make answer that by morality we mean the science which teaches us our duty to GOD, our fellow-creatures, and ourselves; by a belief in revealed religion we mean a reception of the Bible as the word of GOD, and by unblemished morals we mean a conformity to the standard which the Bible prescribes. And we take leave to add, that we consider the sentiment advanced by the Recorder, that the man who believes in revealed religion, and evidences his belief by a life of unblemished morals, may yet be regarded as "unconverted," to be either Antinomianism or nonsense. It matters not how he explains his terms "morals," "conversion," and "religion," or whether he explains them at all; it is still "a most important truth," that in severing morality and religion he is furthering the cause of infidelity, and under the name of religion, nourishing an empty system of spiritual pride and censorious pietism.

"THE TRINITY.—I believe that the Logos is really and verily divine—self-existent, uncaused, independent, immutable in himself. *Derivation* in any shape, or in any measure; as to all or part of his essential predicates as GOD—whether you apply to it the name *generation, emanation, creation, procession*, or any other term which has been used—*derivation*, I say, appears essentially incompatible with proper divinity. And so plain does this appear to my mind, that if I once admit the *proper derivation* of the Logos, (be the derivation eternal, or in time,) the idea of *supreme* Divinity vanishes in a moment; and the Logos ranks with those who are *called God*, only from some resemblance either of station, or office, or of moral or intellectual qualities, to the self-existent Deity."

The Boston Recorder, having quoted extracts from our leading editorial article of May 28, appends to them two quotations from Professor Stuart's Letter to Dr. Miller, of which the above is one, and then asks, "Has the Churchman correctly represented Professor Stuart's doctrine? We submit the question without remark."

We have only to say that the Letter to Dr. Miller is the chief source from which we have received our impressions of Professor Stuart's doctrine on this subject, and that on reperusing the extracts in the Recorder we see no reason to doubt that we correctly represented it, when we said that he disbelieves the eternal generation of the Son of GOD, and denies that the Deity has existed from eternity in the relation of Father and Son. If the Recorder will point out any error into which we have fallen, we shall be happy to correct it. He may point out, we allow, a verbal difference, but none, we think, that will prove our representation to have been otherwise than correct.

NEW SECT.—The Christian Reformer, published in Tennessee, and devoted to the cause of the Christians, as one of the new sects of the West is modestly termed, estimates "that one hundred and fifty thousand persons have, in twelve or fifteen years, embraced the gospel and cross of JESUS, in consequence of the new Reformation."

THE TRUE CHURCH.—The Catholic Diary publishes a part of the Rev. Mr. Ward's reasons for leaving the Congregationalists, and says:—

"We cannot see for the world, why the reasons which he assigned for quitting Congregationalism, should not be considered equally forcible for quitting Episcopalianism."

We might give him fifty reasons, but let one suffice. The Protestant Episcopal Church is a branch of the CATHOLIC CHURCH, united to its ONE HEAD, JESUS CHRIST, by bishops deriving their commission by uninterrupted succession from the apostles. The Church of Rome, on the contrary, believes in *two heads*: the one invisible, the other visible: or rather, teaches that the ONE Catholic Church has *some hundred heads*, one of which is lopped off every few years, to make room for others. Of course, then, Mr. Ward's reasons for joining the ONE Catholic Church, united to its ONE HEAD, would not hold good for joining a local Church, which, by erecting a multiplicity of unautho

rized heads to succeed one another from generation to generation, in effect denies the *unity* of the Catholic Church, and rends it from age to age with a perpetuity of schism.

Foreign Aid.—A Roman Catholic paper having ocpied our statement that Bishop Chase received 2000*l.* in England toward establishing a theological seminary, says: 'We would appeal to the candor and honesty of our liberal Protestant brethren, as to their opinion of the effect which would be produced in the mind of the community, if we were authorizedly to announce the receipt of $8,000 for the aid of Bishop Fenwick, from the College of the Propaganda. A British law-established Church may send its thousands to this country, for the purpose of augmenting its influence on this side of the Atlantic, and all is well, and for the good of religion; but if a private present of a set of episcopal robes and vestments is made by a foreign prelate to a friend and successor in this country, forthwith the cry of "Popish influence," "Conspiracy against our religious liberties," and "Plan for bringing the United States under the power of European despotic governments," &c. issounded far and wide.'

For the Churchman.

Dear Mr. Editor,—Since inditing my late billet for your paper of July 2, I have been informed that a majority of the Standing Committees, by one, has appeared in favor of the consecration of the gentleman selected by a majority of the bishops, to the charge of the Diocese of Michigan. That event, therefore, will, I presume, of course take place; and Churchman-like, your present correspondent, and he doubts not all who have thought with him in the matter, will submit, and be thenceforward behind none in doing what they may to strengthen his hands, and advance his legitimate influence, and promote the welfare of his interesting and important charge. And this they may the more cheerfully do, who are favored with any knowledge of his character, and his qualifications for the office of a bishop; and who must, therefore, well know that he deserves a better fate—that he should have been *so* brought into the episcopacy, that none could have doubted the regularity of the procedure, or its consistency with sound principle and wholesome precedent; that there never could be a question of the validity of his jurisdiction; and that he might have had that general, nay unanimous, co-operation in every step of the procedure, to which he is entitled.

Still, Mr. Editor, principle is not to be trifled with. All selfish, personal, friendly motives must bend before it; it must be supported at all hazards. The time may come when the character and interests of the Church may require a reference to the nature and extent of the opposition which has now been made to the proceedings in the case of Michigan. Therefore, by your favor, and that of your gentle readers, I beg that my late piece, though it may seem to have come in after even the twelfth hour, may not be denied a place in your valuable columns.

Nicodemus.

Board of Missions.—The annual sermon before the Board of Missions was preached by Dr. Jarvis, according to previous notice, in St. Thomas's Church, on Sunday evening last. In consequence of the extreme unfavorableness of the weather, the congregation was small. In addition, however, to the members of the Board, many of the clergy of the city, and from a distance, were present, by whom the sermon was listened to with profound attention, and has been extolled in the highest terms. It was indeed a remarkable production, distinguished for profound learning and argumentative strength, as well as the classic elegance of its style. The leading design of the sermon was to show the happy influence of the unity of the Church on the success of missions. The rapid and extensive diffusion of the Gospel in the first three centuries was briefly described, and the belief expressed that within this comparatively short period, Christianity was more widely promulgated than it has ever been at any later time. The suspension of its brilliant career was attributed chiefly to the origin and growth of schism, the causes and consequences of which were most ably developed. As the sermon is to be published, we deem it unnecessary to go further into the details of the argument; but we cannot forbear the remark, that the schismatical character of the Church of Rome has never, to our knowledge, been placed in a stronger or more convincing light. We await with impatience the publication of the sermon, not doubting that it will be received by the public at large with the same gratification as it was by those who enjoyed the privilege of hearing it. The evening service on the occasion was read by the Rev. Dr. Henshaw of Baltimore.

Protestant Episcopal Free Church for People of Color.—It gives us pleasure to see the interest felt in the erection of *a free church* for the eight or ten thousands of colored people who now have no means of public religious instruction.

Those who have not *tried*, have little idea of the extreme difficulty of getting even a *room* of any kind or dimensions for a Sunday school for this neglected class.

The following subscriptions, (which have been made within a day or two past,) will show the commendable zeal Episcopalians manifest for the colored man's best good:—

A member of St. George's Church, $500 00; P. A. Jay, Esq., $50 00; Ann Jay, $50 00; H. Ibbotson, Esq., $50 00; a lady of Grace Church, $25 00; W. N. Seymour, Esq., $20 00; Mr. William Moore, $20 00; Mrs. Catherine Newton, $20 00; Mrs. Susan M'Lean, $20 00; Mr. Stewart Brown, $20 00; Mrs. C. Nutison, $10 00; Henry Edey, Esq., $5 00; Jacob Lorillard, Esq., $100 00; Mrs. M. Banger, $50 00; George Bruce, Esq., $25 00; R. B. Minturn, Esq., $50 00; Henry J. Carew, $25 00; R. L. Patterson, Esq., $20 00; H. Van Waggenen, Esq, $20 00; Mrs Margaret Prince, $20 00; F. T Peet, Esq., $20 00; D. A. Cushman, Esq., $20 00; N. G. Rutgers, $10 00; Wm. L. Stone, Esq., $5 00—$1155 00.

When in the opinion of the Bishop of the Diocese a sufficient sum is subscribed to render it expedient to commence the erection of a church, the subscriptions are to be paid to Hubert Van Waggenen, Esq., who has kindly consented to be the *receiver*.

Persons who may wish to subscribe to the above object will find a subscription book at the store of Mr. William Hinton, 194 Broadway.—[*Com.*

Episcopal Acts by the Bishop of this Diocese.—Festival of the Nativity of St. John the Baptist, Friday, June 24, laid the corner-stone of St. Peter's (African) Church, Brooklyn. The Rev. Evan M. Johnson, rector of St. John's Church, the Rev. Benjamin C. Cutler, D. D., rector of St. Ann's Church, the Rev. Thomas S. Brittan, rector of St. Paul's Church, and the Rev. Daniel V. M. Johnson, deacon, minister of Trinity Church, all of the same city, were present on the occasion.

Fourth Sunday after Trinity, June 26, in the chapel of the Church of the Nativity, in this city, admitted the Rev. William F. Walker, deacon, the minister of the church, to the order of priests. Morning prayer was read by the Rev. Bird Wilson, D. D., of the General Theological Seminary, assisted by the Rev. John L. Blake, of Massachusetts, who read the lessons, and who also presented the candidate; and the sermon preached by the Bishop.

Festival of St. Peter the Apostle, Wednesday 29, laid the corner-stone of St. Peter's Church, New-York. Addresses on the occasion were delivered by the Rev. Hugh Smith, Rector, and the Rev. Benjamin I. Haight, of Ohio, former and first rector of the parish. The Right Rev. Bishops Brownell, of Connecticut, Onderdonk, of Pennsylvania, Doane, of New-Jersey, and Kemper, missionary bishop for Missouri and Indiana, with a large number of clergy from various dioceses, assembled in this city on occasion of the annual meeting of the Trustees of the General Theological Seminary, were present.

Theological Seminary.—The annual examination of the General Theological Seminary of our Church has closed just in time to allow a brief space for saying, that it has been attended by the Right Rev. Bishops Bowen, of South-Carolina, Brownell, of Connecticut, Onderdonk, of Pennsylvania, Onderdonk, of New-York, Doane, of New-Jersey, and Kemper, Missionary Bishop for Missouri and Indiana, and a number of clerical and lay trustees from various dioceses, and of other clergymen. There is a very general and happy consent in the opinion, that on no former occasion have the examinations been more satisfactory, if as much so. There is every reason for an increase of the confidence of the whole Church in this seminary, as its best source of the supply of able and efficient ministers of the New Testament.

Bishop's Visitation.—The Bishop's appointments for visitation have been altered by changing the hour of service at *Fort Hamilton*; by substituting *Ulster* for *Fishkill Landing*, and *Buffalo* for *Niagara Falls*; and by a change with regard to *St. Peter's Church, Albany.*

The Gospel Messenger is requested to notice the above, and other alterations which have been made in the appointments.

Missionary Notice.—The Rt. Rev. the Missionary Bishop for Missouri and Indiana, being in this city, after his first visitation of the extensive field of his labors, will, *on Sunday evening next*, July 3, in *St. John's Chapel*, present the claims of missions in the West; when a collection will be made in aid of the operations of the Board of Missions in Missouri and Indiana. Service to commence at 8 o'clock.

Public School Society.—By the last annual report it appears that the number of white children in the public schools of this city is 12,118; besides which 661 have attended evening schools. The schools set apart for colored children contain 1,171 scholars.

Michigan.—We understand that the consecration of the Bishop elect of Michigan will probably take place at Philadelphia on Tuesday next, the 5th inst.

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Fifth Sunday after Trinity, July 3, Fort Hamilton, half-past 4 P. M.; Wednesday, 6, Sing Sing, consecration A. M., cofirmation P. M.; 7, do., institution.

Sixth Sunday after Trinity, July 10, Trinity Chapel, Staten-Isand, 5 P. M.

Seventh Sunday after Trinity, July 17, Westchester, A. M.; Eastchester, P. M.; 18, New-Rochelle; 19, Mamaroneck; 20, White Plains; Friday, 22, North Salem, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, July 24, Ulster, Ulster county, ordination, A. M., confirmation P. M.; Tuesday, 26, Ballston Spa; 27, Saratoga Springs; 28, Sandyhill; Saturday, 30, Granville.

Ninth Sunday after Trinity, July 31, Hampton; August 1, Whitehall; Wednesday, 3, Plattsburg; Friday, 5, Malone.

Tenth Sunday after Trinity, August 7, Potsdam; 8, Norfolk; 9, Waddington; 10, Ogsdenburg; 11, Morristown, ordination A. M., confirmation P. M.; Saturday 13, Brownville.

Eleventh Sunday after Trinity, August 14, Watertown; 15, Sacket's Harbor; 16, Pierrepont Manor, consecration A. M., confirmation P. M.; 17, do., ordination; Friday, 19, Constableville, consecration A. M., confirmation P. M.

Twelfth Sunday after Trinity, August 21, Oswego; 22, Fulton; Festival of St. Bartholomew the Apostle, Wednesday, 24, Moravia; 25, Homer, ordination A. M., confirmation P. M.; 26, M'Lean; 27, Aurora, consecration A. M., confirmation P. M.

Thirteenth Sunday after Trinity, Aug. 28, Waterloo; 29, Canandaigua; 30, Allen's Hill; 31, Penfield; Sept. 1, St. Luke's Church, Rochester; 2, Avon; 3, Genesee.

Fourteenth Sunday after Trinity, September 4, Mount Morris; 5, Dansville; 6, Wethersfield; 7, Warsaw; 8, Sheldon, ordination A. M., confirmation P. M; 9, Le Roy, 5 P. M.; 10, Batavia, consecration A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 11, Darien; 12, Newstead; 13, Medina, consecration A. M, confirmation P. M.; 14, Grace Church, Lockport;* 15, Lewiston, A. M.; Buffaloe, 7 P. M.; Saturday, 17, Fredonia, consecration A. M., confirmation P. M.

Sixteenth Sunday after Trinity, September 18, Mayville; 19, Jamestown; Festival of St. Matthew the Apostle, Wednesday, 21, Ellicottville, ordination A. M., confirmation P. M.; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, consecration A. M., confirmation P. M.; 26, Pen-Yann, consecration A. M, confirmation P. M.; 27, Hector, consecration A. M., confirmation P. M.; 28, Johnson's Settlement; Festival of St. Michael and all Angels, 29, Danby, consecration A. M., confirmation P. M.; 30, Candor, consecration A. M., confirmation P. M.; Oct. 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Tuesday, 11, St. Peter's Church, Albany.

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

* Where there is more than one church in the same place, appointments for confirmation are made for the different churches in different years.

VISITATION OF THE BISHOP OF CONNECTICUT.

For the purpose of attending the anniversaries of the *Sunday School Union*, and of the *Board of Domestic and Foreign Missions*, the Right Rev. Bishop Brownell has been induced to change the order of his visitation in some of the parishes of Fairfield county. It will *now* stand as follows, viz.:—

July 3d, Greenwich, at 10, A. M.
" Stamford, at 3, P. M.
" 5th, Fairfield, at 11, A. M., (ordination.)

N. B. The clergy and parishes are desired to take notice of the changes in the above order of visitation.

Hartford, May 30, 1836.

Consecration.—On Saturday, the 11th inst., Grace Church, Brandywine Hundred, Newcastle County, state of Delaware, was consecrated to the service of Almighty God, by the Rt. Rev. H. U. Onderdonk. There were present the Rev. Messrs. Hirst, Adams, Russel, Hall, Presstman, and Clemson. This church has been established through the pious zeal of a few individuals in a neighborhood where our Zion is but little known.

On Sunday, the 12th, St. Martin's Church, Marcus Hook, Delaware county, was also consecrated to the service of Almighty God by the same Rt. Rev. Bishop. Assisting were the Rev. Messrs. Hirst and Clemson, with the rector of the parish, the Rev. R. D. Hall. The latter was also at the same time instituted. This church is not a new one, but was built in the earlier period of the country, and has recently undergone a renewal and enlargement.

Episcopal Recorder.

Pennsylvania Convention.—We have been favored with a copy of the journal of the proceedings of this body, which convened in Philadelphia on the 17th ult, and two following days. This pamphlet would be of sufficient interest for all American Episcopalians, if it contained nothing more than the fifty-second annual record of the *presence* and efficient action of that venerable one, the Bishop of the diocese and the President of the House of Bishops—the Rt. Rev. William White, D. D., now in the 90th year of his age—believed to be the oldest Protestant bishop in *the world*. The address delivered by him to the late Convention is so full of that Christian modesty and simplicity which have marked the whole life of this patriarch of the American fold, that we depart from our usual custom and place the whole of it in our columns.

In perusing the address, there are feelings called into exercise which it is hoped our readers will not censure us for indulging. It is now but little less than thirty two years since we first saw Bishop White; it was in the act of consecrating the Bishop of Massachusetts, the late Dr. Parker, who, we believe, did not live to perform a single act of his episcopate. The Church was then new to us, but we can never forget the thrilling emotions we experienced, as the services of that solemnity progressed. We look back upon the scene with vivid recollections—with joys and griefs. *Joys* that we have seen so much to satisfy our election of a Christian communion—so much of the prosperity and extent of the Church of our choice. *Griefs*, that so many of the friends we were then making, the teachers we were then enjoying, have been called away.

That Convention was indeed a small body, compared with its present size and the extent of its operations. Both houses comprised twenty eight members—but it was a delightful and a precious body. There were with the venerable presiding bishop, Bishops Jarvis, Moore, Clagget, and Parker; but all these have left him for the service of the eternal Shepherd, the Bishop of souls, in the celestial temple. Other precious ones, too, were there, on whose heads we afterward saw the same pure hands, as they were laid in the highest act of the Christian Church. There we saw Hobart, and Kemp, and Croes; all these, too, are taken from the circle of our happiest intercourse and our richest joys; and with the exception of our father, we believe but five of that body are yet spared to the Church. Of the delegations of New-York and New Jersey not one remains.

How much the Church has grown! How much the Church has lost!—(*Utica*) *Gospel Messenger.*

From the Philadelphia Gazette.

Christ Church.—Among the good things, the Quakerism, the staidness, &c., which we associate with our thoughts of Philadelphia, we generally find Christ Church and its bells, and its venerable rector, Bishop White, very much in the foreground. To be within "the sound of the bells of Christ Church," is often an expression used by the Philadelphian to mean that he is in the very heart of his hope. In New York, we understand, the good citizens became tired of the chime in Trinity Church. Very different here:—our chime still greets the ear, and there would be many complaints if its music were stopped. The peal, as is well known, consists of eight bells; but for some months, six only have been in use. The largest, or tenor bell, on one occasion of a ringing, became slightly loosened from its fixture, and was cracked. We understand that the officers of the church, not being able to have it recast here so as to insure a perfect chord with the others, upon inquiry in England, learned that Mr. Thomas Mears, of London, would engage to recast it with the insurance of the proper tone.

It must be necessary to do this frequently in England, where chimes are so numerous, and some perfection in the art of replacing one of a set has been attained.

Accordingly, the broken bell, and one of its mates, the treble, to be a guide in the tone, &c. were sent to Mr. Mears. He has returned them, and has more than redeemed his engagement in the new bell. It is superior to the old one in shape, and in the loudness and music of its sound, and the chord is also more perfect. It is a remarkable fact, which shows the permanency of business concerns in England, that Mr. Mears owns the very foundry at which these bells were originally cast. The following was the inscription on the broken bell:—"*Thomas Lester and Thomas Pack, of London, made us all for Christ Church, Philadelphia,* 1754. On the new bell is the following:—*Christ Church, Philadelphia. This bell and the rest of the peal were cast by Lester and Pack, of the White Chapel Bell Foundry, London,* 1754.—*Recast at the same Foundry by Thomas Mears,* 1835." This bell, the largest, weighs twenty hundred weight.

It is very gratifying to learn what interest and kind feeling were manifested to this city and to the venerable church by the voluntary aid of Messrs. Harrold & Sons of Birmingham, and Messrs. T. & J. T. Thornly, of Liverpool, not only in the trouble of correspondence, and of receiving and forwarding, without any compensation whatever, but also in making application to the British government to allow the import and export of the bells free of duty; and it is no less pleasing to say that their request was immediately granted. An application has been made to our own government also to remit the duties of import, which, we trust, will be favorably met.

There is expected to be ready for the church, when the repairs are finished, a new organ from the manufactory of Erben, New-York, intended to be of the first class of organs in this country.

Our city has greatly increased, and is increasing very fast, and the building of new churches and adding to the accommodations of old ones, are evidences that there is a desire on the part of our religious societies to furnish our multiplying population with the all-important privileges of public worship, and to offer the right inducements to the thoughtless to a proper spending of the holy day of rest. * * *

(*Utica*) *Gospel Messenger.*

The London Christian Remembrancer announces the death of the Rev. Dr. Valpy. "To deep classical learning he united the most extensive knowledge; habitually studious, and having enjoyed the advantage of travelling in foreign countries, his tact was very great in communicating classical literature. His powers of conversation were transcendent. As a preacher, his eloquence was fervid and persuasive. He was often called into the service of the public charities with great success; always devoted to genuine Christianity, his piety was sincere, kind, and unostentatious."

The Jesuits under Austria.—Vienna, March 30th.—We learn that the emperor's decree, sanctioning the endowment in favor of the Jesuits, made by the Patrician Albertini, of Verona, was issued on the 19th instant. The Jesuits will therefore be allowed to found a seminary, and an institution for the education of youth will be established at Verona. The superintendence of this institution, as of all the establishments for education and religion in the empire, is in the hands of the department of ecclesiastical affairs, so that no foreign influence is to be apprehended.

Catholic Diary.

A Patriarch.—Died lately at Dunbar, John Nisbet, thatcher and gardener, aged eighty-six years. During his long life he never was above six miles out of Dunbar, his native place. He lived in the same house, and died in the same bed in which he was born. Indeed, he never slept on any other bed but on occasions (three in number) of births in his family. When he was buried, his widow gave the beadle a note of the Bank of Scotland, dated 1801, who had a great deal of difficulty in getting it changed, in consequence of its age.—*Boston Pilot.*

Variations.—Bishop Hopkins is about to publish a new work. Its title is, "The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her peculiar principles, and especially her claims to universal dominion. Addressed in the spirit of kindness to the Roman hierarchy." This is as it should be: we have long heard about *the variations of Protestantism*, we shall now hear about *the variations of Roman Catholicism.*—*Church Advocate.*

The Bishop of Chester and the Clerical Agitators.—We learn with the greatest pleasure, from the Chester Chronicle, that the bishop of Chester has effectually interfered to save the Diocese from being disgraced by such extravagant and mischievous proceedings as those which occurred at the Liverpool Amphitheatre a fortnight ago. The request of the Rev. Mr. M'Ghee and his friends to be permitted to pour forth the vials of their religious and political wrath against the Catholics and all their friends, in the city of Chester, has been met by a positive refusal. The bishop, it seems, looks upon these proceedings, as every man of common sense, not corrupted by religious bigotry or political rancor, must do, namely, as most injurious to the character of the Christian teachers engaged in them, and to the cause of true Protestantism; and has in consequence refused to allow any such proceedings at Chester. We rejoice sincerely at his determination, and hope that those of the clergy at Liverpool who have taken part in these most unclerical doings, will be all the better in future for the example set them by their most excellent bishop.—*Liverpool Times.*

Christ Church, Baltimore.—The pews in this handsome edifice, lately erected by the congregation of the Rev. Dr Johns, at the corner of Gay and Fayette streets, have recently been sold. The total amount of sales was $31,175 00.—*Southern Churchman.*

Death of Mr. Nash.—The Rev. Daniel Nash, long and well known, as a faithful missionary in Otsego county and its vicinity, died suddenly, though not unexpectedly, of the dropsy, on the fourth ultimo, at Burlington, in the county above mentioned, at the age of seventy-three years and seven days. The Rev. Mr. Tiffany, of Cooperstown, we learn, preached a very appropriate sermon at the time of his interment, which took place on the 7th.

We are authorized to say, that early attention will be given to the preparation of a suitable account of the life and labors of this long loved and untiring servant of the cross.

Persons having letters or other papers of interest, in connection with the life of Mr. Nash, will confer a favor by conveying them at an early day, either to his son, Wm. C. Nash, East Richfield, Otsego county, or to the editor of the Messenger.

(*Utica*) *Gospel Messenger.*

FIRST MISSION STATION.

The subscriber, as city missionary, would affectionately solicit the aid of the friends of the poor, in behalf of that class who belong to the station under his charge. Any donations, left with the Agent of the Protestant Episcopal Press, or at the residence of the missionary, 341 Pearl street, will be thankfully received, and duly applied,

Alexander Fraser, 341 *Pearl-street.*

NOTICE.

The consecration of St Paul's Church, Sing Sing, will take place on Wednesday next, the 6th of July. Service to commence at 11 o'clock. The rite of confirmation will be administered on the afternoon of the same day.

On Thursday, the 7th, the Bishop will institute the Rev. Edward N. Mead as rector of the church. Service to commence at 11 o'clock, A. M.

The clergy generally, and the other friends of the Church, are invited to attend these services.

The steamboat Union leaves each morning, at 7 o'clock, from the foot of Chambers street, and returns to the city before night.

NOTICE.

The subscriber would be obliged to the following respective Secretaries of State Conventions, if they could favor him with a copy of their Journals, through the post-office, viz. Louisiana, Alabama, South Carolina, North Carolina, Illinois, Virginia, Vermont, Maryland, New-Hampshire, New-Jersey, Delaware, Kentucky, and Connecticut. Louis Sherman,
at the New-York Prot. E. Press.

New-York, June 27th, 1836.

NOTICE.

SPIRIT OF MISSIONS.

The Board of Missions of the Protestant Episcopal Church, having devolved on the Secretaries and General Agents of the Domestic and Foreign Committees, under the direction and control of each of said Committees in its appropriate department, the duty of editing the periodical paper, entitled "The Spirit of Missions," the undersigned respectfully solicit subscriptions thereto from the members of the Church in the several dioceses. They venture to express the hope that every parochial minister will consider himself a special agent for the work, and take such measures as he may deem most expedient to procure its general circulation among the members of his parish. The sixth number, being the first which has come under their charge, is in a course of preparation, and will contain an abstract of the proceedings of the Board of Missions which held its annual meeting in this city on the 22d of June ult. and continued by adjournment until the 28th.

The terms of subscription will be as heretofore, one dollar per annum, payable in advance, at the publication office, Protestant Episcopal Press, No. 46 Lumber-street. Benjamin Dorr,
Sec. and Gen. Agent of the Domestic Committee.
James Milnor,
Sec. and Gen. Agent of the Foreign Committee.

Editors of Church periodicals in the United States are respectfully requested to publish the above.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received,—

By the hands of James Swords, Esq., Treasurer of the Domestic Committee: From the New-Haven County Clerical Missionary Association, $14 00—From the Rev. Paul Trapier, being the one fourth product of monthly missionary lectures, in Charleston, S. C., 20 28; 34 28.

Contribution of several ladies of Christ Church, District of Columbia, for the Greek mission, 10 00—From the missionary box of Ann Louisa Rowland, aged five years, now deceased, 1 00; 11 00. Whole amount, $45 28

The Treasurer would correct a typographical error in his acknowledgment in the Churchman of the 14th ultimo, in which fifty dollars received from "a friend to missions," through the Rev. Mr. Spear, Rector of St. Michael's Church, Charleston, S. C., is acknowledged as being fifty *cents* only.

June 28, 1836. Henry Cary, *Treasurer.*

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums:—

From C. A. Carvill, by William R. Wadsworth, $3 00—From J. W. Francis, M. D., to constitute himself a life member, 15 00—From J. W. Francis, M. D., to constitute Samuel Ward Francis a life member, 15 00. Total, $33 00

Lewis Phillips, *Treasurer,*
54 Wall-street.

CHURCH OF THE NATIVITY.

The Subscriber gratefully acknowledges the receipt of *fifty dollars* for the Sunday school of his parish, from "a friend to infant schools," through Mrs. Casey; the above amount being one-half of a donation left with her for their promotion.

W. F. Walker, 287 Third-street.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt, from annual subscribers, of $29 00.

Wm. H. Townsend, *Treasurer,*
June 22, 1836. 166 Barrow street and Bank of America.

GENERAL THEOLOGICAL SEMINARY LIBRARY.

The Library Committee gratefully acknowledge the receipt of the following donations of books, during the months of May and June, 1836, viz.

From the Rev. Thomas Hartwell Horne, of England, through Right Rev. G. W. Doane, D. D.—
Panke's Romanism Condemned by the Church of Rome, 12mo. Salisbury, 1835.

From the Rev. Henry John Rose, of Cambridge, England, through the Right Rev. Levi S. Ives, D. D.—
Rose's Hulsean Lectures for 1833, 8vo. Cambridge, 1835.

From the Right Rev. Henry U. Onderdonk, D. D.—
Two copies of Onderdonk on Regeneration, 12mo. Philadelphia, 1835—2.

From J. A. Williams and W. R Whittingham—
Le Journal des Scavans, vol. 1, a 150, 24mo. Paris, 1708—1745; Taylor's (John, of Norwich) Scheme of Scripture Divinity, 8vo. London, 1762; Bishop's Lady Moyer Lectures for 1724, 5, 8vo. London, 1726.

From the Rev. Dr. Robertson, Missionary in Greece—
A set of the publications of the missionary press at Syra, viz. Twelve volumes, in modern Greek, 12mo.; One volume, in modern Greek, 18mo.; Four tracts, in modern Greek, 12mo.; One prospectus of a translation of the Bible, 4to

From the Rev. David Robertson, of Kilmaurs, Scotland, by the hands of the Right Rev. Thomas C. Brownell, D. D.—
Robertson's Discourses on the Apocalypse, 3 vols. 12mo. Edinburgh, 1833.

From the Ven. Edward Wix, Archdeacon of Newfoundland, by the hands of the Right Rev. B. T. Onderdonk, D. D.—
Wix's Practical Sermons, 8vo. London, 1829; Wix's Scriptural Illustrations of the Thirty-nine Articles, 8vo. London, 1808; Wix's Reflections concerning the Expediency of a Council of the Church of England and the Church of Rome, 8vo. London, 1818.

From Mr. John W. Brown, a student in the Seminary—
Brovii Historia Ecclesiasticæ, 2 tom. in 1, fol. Col. Ag. 1617.

From the Right Rev. Benjamin T. Onderdonk, D. D.—
Several volumes of unbound pamphlets, principally relative to the Protestant Episcopal Church in the United States.

From Mr. C. Ackley, a student in the Seminary—
Critical Researches in Philology and Geography, 8vo. Glasgow, 1824.

From J. A. Williams and W. R. Whittingham—
Pearson on the Creed, fol. London.

From the New-York Protestant Episcopal Press—
Jahn's Introduction to the Old Testament, 8vo. New-York, 1827; Various Charges, Sermons, and Forms of Prayer, by Bishop Horsley and others, 4to. London; Liber de Politia Ecclesiastica, 4to. London; Bennett on Schism, 8vo. Cambridge, 1702; Hole on Forms of Prayer, 8vo. London, 1678; Cambridge Tracts on Predestination, 8vo. 1719; Jaques' Presbyterian Ordination Void, 8vo. London, 1707; Chandler's Vindication of the Miracles, 8vo. London, 1729, 2 vols.; Dodwell's Two Letters, 8vo. London, 1680; Brokesly's Life of Henry Dodwell, 8vo London, 1715, 2 vols.; Long's Answer to the Life of Julian, 8vo London, 1683; Johnson's (J.) Life and Tracts, 8vo London, 1748; Gibson on Visitation, 8vo. London, 1718; Various Sermons, by Bishop Greene, and others, 4to. London, 1749, 5 vols.; A Collection of Expositions of the Church Catechism, 3 vols. 12mo. v. 1.; Maurice's Defence of Diocesan Episcopacy, 8vo. London, 1691; Burschough on Schism, 8vo. London, 1699; Horbery on Future Punishment, 8vo. London, 1744; Reeves' Apologies, 2 vols. 8vo. London, 1716; Laurence on Sacerdotal Powers, 8vo. London, 1711; Burnet's Exposition of the Church Catechism, 8vo. London, 1710; Stebbing on Prayer, 8vo. London, 1729; Chandler's Vindication of Christianity, 2 vols. 8vo. London, 1728; New Manual of Devotion, 12mo. London, 1806; Bishop Burgess' Tracts on the Evidences, 12mo. London, 1806; Horneck's Fire of the Altar, 18mo. London, 1684; Jerram on Infant Baptism, 24mo. Boston, 1820; Nelson's Rights of the Clergy, 8vo. London, 1709; Bennet's Answer to Robinson on Liturgies, 8vo. London, 1710; A Collection of Theological Tracts published between the years 1740 and 1790, made and indexed by the late Dr. Samuel Chandler, 22 vols. 8vo.

By order, W. R. Whittingham, *Librarian.*
June 22, 1836.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following sums since his last report of the 22d June:—

By the hands of Bishop Doane, for missions in Missouri and Indiana, under the direction of the Right Rev. Bishop Kemper, being one-tenth of the offerings of the church in the Diocese of New-Jersey, for the conventional year, ending May 25, 1836, $171 44—From the Rev. O. Hopson, Rector of St. Michael's Church, Naugatuck, Conn., by the hands of the Rev. S. Jewett, the amount of a collection taken at the meeting of the New-Haven County Clerical Missionary Association, June 7th and 8th, twenty-eight dollars, one-half for domestic and one-half for foreign missions, 14 00—"Offerings of the church," from the Rev. Dr. Croswell, Rector of Trinity Church, New-Haven, Conn., for domestic missions, as follows: two special "offerings" of 5 00 each, for Green Bay, and for general purposes, 90 00—By the hands of the Rev. Dr. Anthon, to be added to the collection made in St. John's Chapel, for domestic missions, as from a family who were absent from the Church when the collection was made, 10 00—From the Rev. Paul Trapier, of Charleston, S. C., by the hands of the Right Rev. Bishop Bowen, the following contributions, viz. From Mrs. John Johnson, for "the west," in redemption of her pledge made to the General Agent and Secretary, 5 00; From All Saints' Parish, for "the west," 5 00; From monthly missionary lectures in Charleston, in May and June, 81 13, of which one-fourth is for Foreign Committee; 70 85.

Whole amount, $366 20

June 29, 1836. James Swords, *Treasurer.*

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Subscriber, appointed Special Agent to solicit funds for the General Protestant Episcopal Sunday School Union, acknowledges the receipt, from

Rev. H. Croswell, D. D., redemption of pledge toward extinguishing the debt of the Union, $100 00—Right Rev. Bishop Doane, D. D., do., 100 00—From Right Rev. Bishop Doane, for Mrs. Bradford, do., 50 00. Total, $250 00

F. H. Cuming, *Secretary.*

The Vestry of Calvary Church thankfully acknowledges the sum of fifty-two dollars collected in St. Luke's Church, on Sunday morning last.

SEMINARY LIBRARY.

Received from Mrs. F. S. Williams, toward an Alcove, (third payment,) $100 00.

On part of Committee, J. McVickar.

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 30th, from the following persons, viz.

M. B Wright—Postmaster, Lockport—Rev. A. Glennie—T W. Hatch—James Parker—Postmaster, Elmira—E. T. Buchanan, *with remit.*—Rev. William D. Cairns—Venerable Archdeacon Wix—J. T. Veasey—Thos. Read—Rev. Wm. J. Kipp—T. Murphy—J. B. Walton—Rev. D G. Tomlinson—George M'Elhiney, *with remit.*—Rev. J. J. Hunt, *with remit.*—D. Mathews—William Staveley—S. C. Ward—Rev. Thos. Meachem—M. Stetson.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. F. H. L. Laird, *with remit.*—Rev. Benjamin Hutchins, *with remit.*—Louis McDonald—G. G. Smith, *with remit.*—Thomas Latimer—H. Walker, *with remit.*—William J. Ellis, 2—D. Brumner.

The Rev. W. F. Walker has opened a school for a limited number of boys, at his residence, 287 Third-street. The situation is airy, healthy, and pleasant.

An adequate number of teachers are engaged, competent to insure full and efficient instruction in every department.

The school is conducted in subservience to the principles of the Protestant Episcopal Church.

Terms for boarders, (number limited to *twelve*,) $200 per annum; for day scholars, (number also limited to *twelve*,) $10 per quarter. W. F. Walker.

ST. PAUL'S CHURCH, STATEN ISLAND.

A public sale of Pews in St. Paul's Protestant Episcopal Church, Staten Island, will take place at the Church, on the 15th day of July next, at 3 o'clock, P. M., by order of the Vestry. The pews not sold will be let for the ensuing year.

To those who may desire, a credit of six months will be given on all purchases.

Staten Island, June 27, 1836. 3t.

PRIVATE TUITION.

A Clergyman, the state of whose health is such that at present he is obliged to desist from the duties of his profession, is desirous of occupying a part of his time in teaching one or more members of a family in the various branches of a classical and English education. He has had much experience in the instruction of youth.

Address, by letter, to C. T., at the office of the Churchman, or at 121 William-street, New-York.

June 24, 1836. 2t.

BIBLE QUESTIONS.

"Questions on Select Portions of the Historical Books of the Old Testament, for the use of Families, Bible Classes, and Sunday Schools. By the Rev. J. F. Schroeder." For sale at the Protestant Episcopal Press.

The part, containing questions on the History of Daniel is offered at four dollars per hundred copies.

The part containing questions on the Book of Genesis, from the creation of the world to the call of Abraham, is just published, and is offered for sale at the same price.

Persons sending orders will please address, *post paid*, Louis Sherman, at the Protestant Episcopal Press, New-York.

June, 1836.

From the Dublin Pilot.

The Dying Christian to the Crucifix.

BY THE REV. F———.

Nay, say not that thy worship 's vain,
Whilst toward redemption's emblem thus,
My dying eyes behold with pain
The pangs a Saviour felt for us.
'T is not I prize that wood so frail,
From which in sculptured grief I see
Those imaged tears, on cheek so pale,
Which once on Calvary fell for me:

Ah! no, but 't is, that thus sustain'd
By emblem frail, my fleeting mind
May turn in hope from all that pain'd,
And leave this sinful world behind.
While thus my soul in grief surveys
The thorny wreath around that brow,
My spirit wakes, 'mid tears and praise,
My best, last hope, my Saviour, thou!

Oh! while all else is fleeting fast
From those dim eyes, this imaged wood
Shall fix my wandering soul at last;
Refresh it with redemption's blood.
Then take, oh! take whate'er thou wilt,
Of aught this world can prize to see:
Take grandeur, gold, with all their guilt,
But leave, oh! leave this cross to me!

Catholic Herald.

From the (Cincinnati) Catholic Telegraph.

ALLOCUTION OF THE HOLY FATHER POPE GREGORY XVI. IN THE SECRET CONSISTORY HELD AT ROME ON THE 1ST OF FEB., 1836.

Venerable Brethren,—Already has the sixth year commenced since, by the inscrutable designs of God, we, though unworthy, have been placed in the chair of the blessed Peter. Would to God it were in our power to receive with a joy corresponding with the expression of your sentiment toward us, the vows which, according to custom, and with your good-will, you are about to offer us on the anniversary of our installation. But how unhappy is the condition of the present age, and how much at variance with our wishes! For the evils that invaded the Church at the very commencement of our pontificate not only remain undiminished, but increase daily—so much so, that even in the midst of congratulations and vows, we can but ill suppress the grief with which we are overwhelmed.

You well know, to say nothing of other subjects, in what condition were the affairs of the Church in the kingdom of Portugal, when on two occasions we complained bitterly to you of the injuries done to the Church, and of the outrage committed against her sacred power and her liberty—a deplorable fact, and one totally unworthy of a nation that always prided itself on being governed by kings honored with the title of "most faithful!" Notwithstanding our repeated entreaties and admonitions, and so many proofs of continued forbearance on our part, they have not desisted from their shameful attempts against the Church and her sacred rights, and they have neglected to repair the injury they have done to the Catholic world by their perverse example; moreover, they have carried their obstinacy so far, that the fatal schism formed by the enemies of religion and of the Church is still audaciously supported, by violently placing at the head of the churches men who are accomplices in those iniquities, of whom one has carried his criminal hardihood so far, that pretending to a power which he by no means possessed, he has forbidden the faithful, under pain of anathema, to communicate with the apostolic see. You perceive, therefore, how much this increases the pain with which we are penetrated, and confirms us in the resolution, long since taken, of remedying as far as we are able, such great evils as is the duty of our apostolic charge, and according to the power we have received from on high.

But our causes of pain stop not here. You, yourselves, venerable brethren, who are called to partake of our cares, are well aware that while we deeply deplore these evils, a new and lamentable cause of anxiety springs up elsewhere; for who can be ignorant of the calamities produced in the Church of Jesus Christ by the dissensions which so miserably embroil the kingdom of Spain, hitherto so distinguished by its piety and its respect for the holy see? A dispute having arisen there concerning the right of succession, it was our intention, according to the fixed usage of our predecessors, to observe a course of conduct which should in no manner interfere with the rights of either party. But at the same time, actuated by a desire for peace, and wishing to watch over the welfare of the faithful in that vast kingdom, in making known our views to those whom it might concern, we manifested also our intention of conciliating affairs in such a manner that our mutual relations should remain on the same footing as before. But as they would not consent to this, except on conditions entirely contrary to our first intentions, we had caused our venerable brother Louis, Archbishop of Nice, who had succeeded our dear son Francis, Cardinal Bishop of Jesi, on the eve of departing for his diocese, to be appointed nuncio by us and by the apostolic see, and sent to regulate the spiritual, without taking any part in the political, affairs of that kingdom. But our intentions met with obstacles in conditions apparently, but not substantially, different from those which at first thwarted us, and which had a tendency to divert us from the line of conduct originally marked out. The result was, that the presence of him whom we had sent as our representative became entirely useless, and in the end might have become humiliating to the holy see, and detrimental to religion; for the affairs of the Church having fallen into disorder, measures were taken which violated her rights, despoiled her of her property, persecuted her ministers, and treated with contempt the authority of the holy see. Such were the laws which took from the bishops the censorship of the press, and permitted an appeal from their sentence to a secular tribunal. Such also was the committee formed for the purpose of effecting a general reform of ecclesiastical affairs; such the law which forbade the admission of novices into the convents of regulars—afterward suppressed many monasteries, placed their effects at the disposal of the public treasury, and according to circumstances, usurped the authority of withdrawing the religious from the jurisdiction of their superiors, or of reducing them to the secular state; add to this the removal of pastors from their dioceses, the expulsion of curates, a violent oppression of the entire clergy, contempt of all the privileges of ecclesiastical immunity, and even the prohibition to bishops of conferring sacred orders freely, for the future. Nevertheless these baneful practices, which we cannot sufficiently blame, were audaciously carried on, even under the very eye of the archbishop of Nice, without his being permitted to defend the cause of the Church and the holy see by legitimate representations. From this cause sprang a new offence on the part of the better classes, who, from the silence of the nuncio, could but draw the conclusion that the apostolic see connived at, or at least tolerated those abuses. When becoming inconsistent with the sanctity of our ministry any longer to suffer this contempt of the ecclesiastical authority, we thought it our duty to order the departure of our venerable brother from Spain; this has already been done some months since. At the same time fulfilling our duty according to the importance of the occasion, we have not delayed repeated remonstrances against the injuries done to the Church and the chair of St. Peter, and made our complaints to those who had it in their power to repair the evil. Nevertheless, we say it with pain and reluctance, the cries and complaints of the apostolic voice made no impression. Hence do we avail ourselves of the present meeting, deeming it our duty to make known to you all what has passed, in order that each one may see that we reprove sincerely, and regard as entirely null and void the decrees that have been already passed, with such contempt of ecclesiastical power and of the holy see, and to the great injury of religion. We exhort you, therefore, on the solemn commemoration of the day on which the Virgin mother of God entered the temple, to present to the heavenly Father his only Son, the Angel of the New Testament, the Prince of Peace so long expected on earth,—we exhort you who partake of our grief to approach suppliantly the holy Virgin, and to implore with us, by your united prayers, her assistance in the affliction of the Church, in order that through her, to whom has been given power to destroy all heresies, discord may cease, dissensions be appeased, peace and tranquillity be again restored, and that the daughters of Sion may all cease to sorrow, may cast off the weeds of mourning, and once more put on the habiliments of joy.

From the Gambier Observer.

SACRED HARMONY, OR ELEGANT EXTRACTS OF SACRED MUSIC.

BY W. NASH.

The psalmody of the sanctuary consists of two kinds, prosaic and metrical. Among us prosaic psalmody with the exception of an occasional anthem, has been confined almost exclusively to the Episcopal Church from the first settlement of the country. The good old Puritans had no more taste for the *music* than they had for the *liturgy* of the Church of England. Of late, however, chanting appears to be obtaining favor among their descendants, and chants now find a place in most of the collections of sacred music published in New-England.

There has been a decided improvement in the arrangement and adaptation of the words to the music of chants within the last fifteen or twenty years. Previous to this chanting was conducted in our churches according to the arrangement adopted by the Rev. Dr. William Smith in his collection of chants. Dr. Smith was both a scientific and practical musician, and deserves to be held in grateful remembrance for his many and successful efforts to promote prosaic psalmody in our churches. He seems, however, to have overlooked the simple fact that chanting is but *musical reading*, or *reading to a tune*, and that consequently the words should be adapted to the music, in such a manner as to give them when sung the accent and emphasis of a good reader in pronouncing them. His arrangement of the words was exceedingly objectionable as promoting a dull, measured, monotonous delivery, wholly destructive of the effect which this species of psalmody is adapted to produce. The first book of chants published in this country with reference to the proper division of the words was a compilation by Rev. William A. Muhlenburg, then assistant minister of the associate Episcopal churches in Philadelphia. This publication was soon followed by a similar compilation at Boston, edited by the Rev. Dr. J. M. Wainwright This work, in the preparation of which Dr. Wainwright was assisted by Dr. G. K. Jackson, organist of Trinity Church, Boston, who also enriched it with several original compositions of great merit, has been of essential service in promoting a correct taste in the manner of conducting this part of our public service.

In 1831 Ch. A. Zeuner, organist of St. Paul's Church, Boston, published his "Church Music, consisting of New and Original Anthems, Motets, and Chants." This is the most elaborate as well as original publication of the kind that has yet appeared in America. The anthems and chants which it contains are of a high order of composition, and display great musical talents and extensive information in the author, as do also his other publications, of which "The Ancient Lyre" is on the whole the best collection of metrical psalmody, we think, that is any where to be met with. The compositions, however, of his "Church Music" are too intricate and difficult of execution ever to be extensively introduced into our country churches.

The latest publication of chants which we have seen, is the one whose title is placed at the head of this article. We confess that we are highly pleased at the appearance of so meritorious a publication as this, west of the Alleganies and in our own diocese. The work consists partly of chants for the full episcopal service, and partly of psalm and hymn tunes. The psalm tunes are selected with taste and judgment, and we think that we can perceive an improvement in the arrangement of the harmony of several of the old tunes. We should have been better pleased if the old names had been suffered to retain their places. The chants, which compose the more important part of the work, are partly original and partly selected. The melodies are for the most part simple, pleasing, and easy of execution. The principal improvement in this work over others of a similar character is the printing of the emphatic words in *italics*. This arrangement we have no doubt will materially assist choirs in giving proper effect to the sentiments they utter, and secure a uniform mode of reading the sentences. We hope that this attempt to advance the cause of sacred music among us will receive the encouragement it deserves.

From the Christian Witness.

DURHAM CATHEDRAL.

This stately edifice occupies, together with its "close," its colleges, and the bishop's palace, almost the whole of the southern termination of the peninsula. The western end of the building rises directly above the river, its foundation being eighty feet higher than the water, and the lofty steep between being covered with the verdure of deep, rich shrubbery. It is a noble, regular, but heavy pile of the combined Norman and Saxon styles of architecture, and one of the most massive and imposing of all this class of the English cathedrals. Its eastern end, which is evidently the most modern, is a truly grand and impressive part of the work. Its great central tower is two hundred and fourteen feet high, though without that finishing distinction of a cathedral, a spire. Its whole length is four hundred and twenty feet.

The see of Durham has ever been considered the richest of all the English foundations of this kind, and its cathedral gives evidence of this wealth, in all its parts. The bishoprick was created by the king of Northumberland, before the Norman conquest; and upon *St. Cuthbert*, a monk of Landisfarne, and its first bishop, this king conferred the whole county of Durham as a source of ecclesiastical revenue to him and his successors for ever. This grant William the Conqueror confirmed; and hence the immense wealth of the see.

In Durham and its cathedral was evidently one of the strong holds of ancient Popery in Great Britain. Here the monks rolled in the greatest luxury; and here their ceremonies assumed the most pompous gorgeousness, and were conducted in the most costly state. There are still, in the *sacristy*, old priestly vestments, which are very rich and heavy with gold, and which show something of the style in which those renouncers of "the vain pomp and glory of the world" were wont to array themselves. These garments were worn by *Protestant bishops* so lately as the time of *Warburton*, and by him laid aside, after he had worn them for some time.

The *estimated* income of this see is £30,000 per annum. This, so far as it furnishes the bishop with means beyond his ordinary expenses, is sometimes benevolently used. Such, especially, was the use made of it by Shute Barrington, who, for fifty years, was at the head of this diocese. In the south transept of the cathedral there is an admirable statue of this distinguished man, by Chantry, the extremely benevolent expression of which, so far as the countenance is concerned, is said to be a truly faithful likeness. Bishop Barrington died when upward of ninety years old.

In the chapel, at the east end of the cathedral, stood the shrine of St. Cuthbert, the tutelary or patron saint of Durham; "*our* patron saint," as the *Protestant* guide, who accompanied us, called him! The place of his shrine is now strewed with old pieces of sculpture, taken down from those exterior parts of the edifice, which have undergone repairs. Some of these sculptures are, from their attitude, or some other indelicacy, shockingly disgusting. St. Cuthbert's remains have long since been removed from the place of the shrine, and are now kept in the library. He was a great misogynist, and dying, gave orders that no woman should ever be admitted to a sight of his relics.

At the west end of the cathedral has been erected a large chapel, called, I know not why, nor could I ascertain, "*the Galilee.*" In this are the tomb and relics of "the venerable Bede," with several other tombs of no little interest. In this end of the cathedral, as is usual in buildings of this kind, was once the main, or *great western entrance*. But, being seldom or never used, on account of its so overhanging the river, this chapel appears to have been built for some subordinate purpose, and the great entrance thereby closed. The principal entrance is now on the *north side.* "The Galilee" is now used as a place of evening worship, and lectures for the benefit of those poor of Durham who have no access to other churches. It will hold four or five hundred worshippers. A part of a *cathedral* used for evening lectures and worship! Well, this is the best thing that I have ever heard of in the history and uses of these magnificent homes of the English establishment!

The cloisters of this cathedral are very extensive, and in excellent condition. They are on the south side, connected with the chapter house, and contain *the library.* In this library is preserved the entire, well-conditioned, original manuscript of the works of "the venerable Bede." I was intensely desirous to see this valuable treasure; but the library being locked at the time, for some special purpose, I could not obtain access to its apartments.

The bishop's palace was once the castle of Durham. It stands north of the cathedral, and in the north-west angle of the close. It is an extensive pile, and its western side rises like that of the cathedral, though in even nearer contiguity, and with more massive walls, directly above the river. As an episcopal palace, it is rather plain and vast, than splendid and magnificent. It contains a suite of *state* apartments of considerable richness. The great dining hall was once the old "*baronial hall*" of feasts, and is now used principally in entertaining those who come to Durham to attend the assizes. There are also in the palace "*the judge's bedrooms,*" kept for the dignitaries, senior and junior, of these courts, whom the bishop of Durham always entertains, free of cost, at the assizes.

Adjoining the bishop's palace is "*the keep,*" or donjon tower of the old castle, still standing. Its structure is circular, and its half-broken, half-perfect walls, mantled with ivy, especially on the east side, rise imposingly above the town, a solemn ruin of the original work. Within it is *the cell*, still nearly entire, in which the heroic *Wallace* was confined, for a time, after his capture by the English. And in the *old baronial hall* already mentioned, is still seen, high on one side, and overlooking the whole feasting scene, a little gallery, or balcony, in which *the harper* was wont to stand and entertain with his music the guests below, and into which, if I rightly recollect the incident, the hero *Bruce* found means to convey himself in a harper's dress and character, for the purpose of endeavoring to spy out, if possible, the means of rescuing his captive countryman.

From South's Sermons.

THE EVILS OF WEALTH.

Excessive, immoderate cares. The very management of a great estate is a greater and more perplexing trouble than any that a poor man can be subject to. Great riches superinduce new necessities; necessities added to those of nature, but accounted much above them; to wit, the necessity of pomp, grandeur, and a suitable port in the world. For he who is vastly rich, must live like one who is so; and whosoever does that, makes himself thereby a *great host*, and his house a *great inn;* where the noise, the trouble, and the charge is sure to be his, but the enjoyment (if there be any) descends upon the persons entertained by him; nay, and upon the very servants of his family, whose business is only to please their master, and to live upon him, while the master's business is to please all that come about him, and sometimes to fence against them too. For a *gainer* by all his cost and charges, by all that he can give or spend, he shall never be. Such being the temper of most men in the world, that though they are never so kindly used, and so generously entertained, yet they are not to be *obliged;* but go away, rather *envying* their entertainer's *greatness* than *acknowledging his generosity.* So that a man, by widening or enlarging his condition, only affords the malicious world about him so many more handles to lay hold of him by, than it had before. It is indeed impossible that riches should increase, and that care, with many malign accidents besides, should not increase with them. This is the dark shadow which still follows those shining bodies. And care is certainly one of the greatest miseries of the mind; the toil, and every day labor of the soul. And what felicity, what enjoyment can there be in incessant labor? For enjoyment is properly *attractive*, but labor *expensive*. And all pleasure adds, and takes in something to the stores of nature: while work and labor are still upon the exporting and the spending hand; care is a consuming, and a devouring thing, and with a kind of spiteful, as well as craving appetite, preys upon the best and noblest things of a man, and is not to be put off with any of the dainties of a full table: but his thoughts, his natural rest and recreations are the viands which his cares feed upon. And is not that wealthy great one, think we, very happy, whose riches shall force him to lie awake while his very porter is asleep? And whose greatness shall hardly allow him so much as time to eat? Certainly, such a one sustains all the real miseries of want, no less than he who seeks his meat from door to door. For he is as much *starved*, who cannot find *when*, as he who cannot find *what to eat;* and he dies as surely, who is pressed to death with heaps of gold and silver, as he who is crushed under a heap of stones or dirt. The malignity, and corroding quality of care are, to all intents and purposes of mischief, the same, be the causes of it never so different. And whether poverty or riches produce the vexation, the impression it makes upon the heart is alike from both. *They who will be rich*, (says St. Paul, 1 Tim. vi. 10,) *pierce themselves through with many sorrows;* and those (it seems) sorrows not of the lighter and more transient sort, which give the mind but feeble touches, and short visits, and quickly go off again; but they are such as strike daggers into it; such as enter into the innermost parts of it; and, in a word, pierce it *through and through*, and draw out the very life and spirit through the wound they make. These are the peculiar and extraordinary *sorrows* which *go before, accompany, and follow riches;* and there is no man, though in never so low a station, who sets his heart upon growing rich, but shall, in his proportion, be sure to have his share of them. But, then, let us cast our eye upon the highest condition of wealth and abundance, which this world affords; to wit, the royal estate of princes: yet neither can this be truly esteemed an estate of happiness and fruition; but as much advanced above all other conditions, in care and anxiety, as it is in power and dignity. The greatest and the richest prince can have but the enjoyment of *one man;* but he sustains the united cares and concerns of as many millions as he commands. The troubles of the whole nation concentre in the throne, and lodge themselves in the royal diadem. So that it may in effect, be but too truly said of every prince, that he wears a *crown of thorns* together with his *purple robe*, (as the greatest of princes once did,) and that his throne is nothing else but the *seat imperial* of care.

The *second evil* which attends the possession of riches is an insatiable desire of getting more, (Eccles. v. 9.) *He who loves money shall not be satisfied with it*, says Solomon. And I believe, it would be no hard matter to assign more instances of *such as riches have made covetous*, than of such as *covetousness has made rich.* Upon which account, a man can never truly enjoy what he actually *has*, through the eager pursuit of what he *has not;* his heart is still running out; still upon the chase of a new game, and so never thinks of using what it has already acquired. And must it not now be one of the greatest miseries for a man to have a perpetual hunger upon him, and to have his appetite grow fiercer and sharper amidst the very objects and opportunities of satisfaction? Yet so it is usually with men hugely rich. They have, and they covet; riches flow in upon them, and yet riches are the only things they are still looking after. Their desires are answered, and while they are answered, they are enlarged; they grow wider and stronger, and bring such a dropsy upon the soul, that the more it takes in, the more it may; just like some drunkards, who even drink themselves athirst, and have no reason in the world for their drinking more, but their having drunk too much already. There cannot be a greater plague, than to be always baited with the importunities of a growing appetite. Beggars are troublesome, even in the streets, as we pass through them; but how much more, when a man shall carry a perpetual clamorous beggar in his own breast, who shall never leave off crying, *Give, give*, whether the man has any thing to give or no? Such a one, though never so rich, is like a man with a numerous charge of children, with a great many hungry mouths about him to be fed, and little or nothing to feed them with. For he creates to himself a kind of new nature, by bringing himself under the power of new necessities and desires. Whereas nature, considered in itself, and as true to its own rules, is contented with little, and reason and religion enable us to take up with less, and so add to its strength, by contracting its appetites, and retrenching its occasions. There is no condition so full and affluent, but content is, and will be a necessary supplement to make a man happy in it; and to compose the mind in the want of something or other, which it would be otherwise hankering after. And if so, how wretched must that man needs be, who is perpetually impoverishing himself by new indulgences, founded upon new desires, and imaginary emptiness, still disposing him to seek for new reliefs and accessions to that plenty, which is already become too big for consumption, and the just measures of nature; which never finds any *real pleasure*, but in the satisfaction of some *real want.* But as for the unsatiable miser, whom we are now speaking of, what difference is there between such a one, and a man over head and ears in debt, and dogged by his creditors, wheresoever he goes. For the miser is as much disquieted, dunned, and called upon by the eagerness of his own desires, as he whose door is haunted and rapped at every hour, by those who come crying after him for what he owes them; both are equally pulled and hauled to do that which they are unable to do; for as the poor man cannot satisfy his creditors, so neither can the rich man satisfy his grasping, endless desires. And this is the direct and natural result of increasing wealth. Riches are still made the reason of riches; and men get only, that they may *lay up*, and lay up only, that they *may keep.* Upon which principle, it is evident that the covetous person is always thinking himself *in want*, and, consequently, as far from any true relish of happiness, as he must needs be, who apprehends himself under that condition, which of all things in the world *he most abhors.*

(Charleston) Gospel Messenger.

From the American Baptist and Home Mission Record.

THE SANCTUARY.

It may be that a single individual of large interest would do well as a worldly calculator to build a sanctuary, and establish a ministry, and institute a sabbath. He would thus secure his heirs from ruin, and his interest from prolonged and fatal depreciation. The very best sections of Christendom would run precipitately back to Heathenism, only break down the house of God. Who but heathen can be expected to set any price on heathen territory, upon habitations which have become infested with a moral plague, and fields over which there blow perpetually the withering and the deadly blasts of a burning desert. And there is fled, in the meantime, about all that rendered life valuable. Conjugal fidelity, and parental tenderness, and filial confidence and duty begin to be more scarce, and less valued, than in sabbath and sanctuary times. And where are now the family altar, and the social Bible-reading, and the evening fire-side hymn, and the respect for age, and the kind attention to the poor and the houseless? Where are the precious endearments of home? And where the authority to put down iniquity? And the wholesome public sentiment to sustain virtuous deportment, and guard individual rights, and cradle into calmness the tumult of riot? All these disappear along with respect for the sanctuary and attendance upon the ordinances and institutions of religion. It is not in the nature of things, and evidently is not the design of Providence, that these healthful principles shall survive the moment when the bittern and the owl have their home in the old weather-beaten and time-worn sanctuary. And I need not say, that all heathen lands are destitute of the public sentiments and the humanizing principles that bless mankind, and that lie at the foundation of social happiness. And facts assure us that a territory that has been Christian can run back to Heathenism as rapidly as time can speed and virtue decline. Hence those who have made up their minds to dispense with gospel institutions must calculate on a diminution of their catalogue of comforts, beyond what any miserable people have presumed, till they had made the awful experiment. Could the people have known, where flourished the seven churches of Asia,—could they have dreamed what a desolation would sweep over them, laying waste scores of generations, they would have taken the warning given them, and not have suffered the candlestick to be removed out of his place. And could any abandoned section of Christendom have known, ere they parted with the Gospel, how soon all their comforts would flee; they would have made one more dying effort, and would have perished, if they must, by the horns of the altar. And even now if there could be awakened a pulsation of spiritual life, the rock would rise from the quarry, and the timber come down from the wood, and the sanctuary lift its spire, and the "church-going bell" utter hints of salvation through all that dreary territory of death. Men grow poor by robbing God. There inevitably follows the abandonment of the Gospel, a train of litigations and bankruptcies, and imprisonments and divisions, which no human power can control. Some solitary families may seem for a time to thrive, may grow wealthy through the vices of the people, or because they had no share in procuring the desolation, and are not included in the ruin. But even these, unless they flee soon from the midst of such a Sodom, will become partakers of her plagues. They will see their children contaminated, and vile encroachments upon the stillness of their sabbaths, and the peacefulness of their evenings, and the innocent enjoyments of their interest. They must send away their children to be educated, and send out their capital from the desolated territory, or employ it contraband, in distilleries, and grog-shops, and usury, the only institutions that flourish in the absence of the Gospel; and then God will curse their estate, and curse their children with it, and their good name, till they and theirs become amalgamated with the surrounding moral ruin. Thus, when the sanctuary is let go, all goes. Men find their counsels turned into foolishness, and they pay a tribute to vice twenty times the assessments of virtue. Hence, when men imagine themselves unable to bear the expense of divine institutions, they should inquire if they be able to live without them.

From the Church Advocate.

BISHOP GRISWOLD'S PRAYERS.

A friend has just put into my hands a copy of the second edition of this manual, which I think has not received the commendation it merits. Among all which have been published on this side of the Atlantic, it is, in the opinion of the writer, unquestionably the best. The two standards of devotional composition which the Bishop has had in view, are evidently the Bible and the Book of Common Prayer. He has wrought the varied language of both into his pages with very unusual felicity; and where he has used language of his own, it seems to be so imbued with the spirit of his models, that I know of no devotional writer, who, with so high an aim, has more uniformly sustained a happy equality in his compositions. There are many books of forms which have occasionally excellent prayers and choice expressions: the number is small, indeed, of those which are so unexceptionable throughout as Bishop Griswold's. The piety of the book is every where manifest; but, as it seems to me, the sound judgment and correct taste equally so. It is by no means surprising to find so admirable a judge saying, that he thinks "extemporary praying" "*less suitable*" than forms "for social worship;" and inasmuch as most will admit with him, that there are occasions for which the Prayer-book has made no express provision, and that the beauty and force of the Prayer-book are sometimes marred by applying it to occasions for which it was not precisely intended, it is a fortunate circumstance that the supply of our wants has come from an uncommonly able, serious, and discriminating mind.

INCOMES OF BISHOPS.

These are continual themes for inflammatory pamphlets and newspapers in England, and too often have furnished food for satire and railing in this country. It is a very common idea in America that the bishops are supported by moneys extorted from the people in shape of direct tax. Nothing could be falser. They are maintained by lands, which from time immemorial, have been attached to their sees, and which, in some instances, have become highly valuable. Such is the case with the lands of the see of Durham, which is usually considered the richest benefice in Great Britain. And yet how little may be accumulated even under such circumstances is most manifest from the death of the late Bishop of Durham, Dr. Van Mildert. He died so poor that his wife has nothing to maintain her but a life annuity. So much for Episcopacy pampered with opulence, and rolling on the wheels of splendor!—*Church Advocate.*

PRIVATE BOARDING SCHOOL FOR BOYS.

The Rev. G. C. V. Eastman, Rector of Grace Church, Saybrook, Conn., will receive into his family a number of lads, not exceeding ten, to fit them either for college or for ordinary business From his experience in the instruction of youth, and his unexceptionable location, he confidently hopes a share of that patronage which is now sustaining so many kindred undertakings, and which is indicative of a growing solicitude to guard as much as possible the morals of the young, while their characters are receiving a permanent bias.

Saybrook is very pleasantly situated, easily accessible from all parts of the country, and unusually healthy even for a country town in New-England. Gentlemen of the south, who are desirous of educating their boys in the northern States, are particularly invited to examine the advantages of this place as a residence for their sons while preparing to enter college. Mr. Eastman will spare no pains to render his house an agreeable home to his pupils, and to advance them in their studies. For the satisfaction of those who may feel disposed to patronize his school, he would refer them to the clergy of the Episcopal Church generally, and particularly to the following gentlemen:—

The Right Rev. Bishop Brownell, D. D.; the Rev. Nathaniel S. Wheaton, S. T. D., President of Washington College; the Rev. Samuel F. Jarvis, S. T. D., Professor of Oriental Languages and Literature in Washington College; the Rev. Henry Croswell, D. D., Rector of Trinity Church, New-Haven; Right Rev. Bishop Griswold, D. D., of the Eastern Diocese; the Right Rev. Benjamin Smith, D. D., of Kentucky; Mr. Gilbert T. Thompson, A. M., Professor of Languages, Geneva College, New-York; the Hon. Henry C. Martindale, Sandy Hill, New-York; Bishop Onderdonk, Dr. Milnor, Dr. Eastburn, Dr. Berrian, of New-York City.

Terms, $150 per annum, exclusive of bed and bedding, payable half-yearly. Boys received at any time; and for any period less than one year, at a proportional price.

Saybrook, June, 1836. 4t.

PROTESTANT EPISCOPAL PRESS, PRINT.